

The Revolution.

THE TRUE REPUBLIC.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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Poetry.

THE SECRET.

AND not a word by her was spoken;
For many a listener's ear was by,
But sweetly was the silence broken,
For eye could well interpret eye.
Soft to thy green pavilion stealing,
Fair Beech, thy stillly shades I gain:
Oh, veil with boughs that droop concealing
Two lovers from the world profane!

Far off, with dull, unquiet clamor,
Labors the vexed and busy day:
And, through the hum, the sullen hammer
Comes heaving down its heavy way.
Thus man pursues his weary calling,
And wrings the hard life from the sky,
While unbought happiness is falling
Down from God's bosom silently.

The charm to us in secret granted
May never mortal step destroy!
For they whom joy has ne'er enchanted
Are still the jealous foes of joy.
Bliss is a boon the world denieth,
And thou must chase her as the prey;
Inanely or seize her as she fleeth,
Ere Envy snatch the prize away.

Soft, upon tiptoe, cooly stealing,
She loves the silence and the night;
From spies that watch, her steps concealing;
And seen,—to vanish from the sight.
O, gird us round, thou softest river,
With broader waters clasp us round;
And let thy threatening waves forever
Protect Love's sanctuary ground.

SCHILLER.

PUNCH SONG.

FOUR Elements joined in
An emulous strife,
Build up the world, and
Constitute life,

First from the citron
The starry juice pour;
Acid to Life is
The innermost core.

Now let the sugar
The bitter one meet;
And the strength of the acid
Be tamed with the sweet.

Bright let the water
Flow into the bowl;
For water, in calmness,
Encircles the whole.

Next, shed the drops
Of the spirit within;
Life but its life from
The spirit can win.

Drain quick—no restoring
When cool can it bring;
The wave has but virtue
Drunk hot from the spring!

SCHILLER.

[Entered according to Act of Congress, in the year 1870, by Alice Cary, in the Clerk's Office of the District Court of the United States, for the Southern District of New York.]

The Born Thrall.

BY ALICE CARY.

It is with inexpressible sorrow, in which all our readers will share, that we have to announce the temporary suspension of Miss Cary's unrivalled story on account of her severe illness. We are, however, encouraged by her physician and friends, and even by her own bright hope and unyielding power of will, to believe that she will soon be able to resume it, and complete not only this but other works with which she will continue, as in the past, to instruct and to bless the world.

EDITORIAL CORRESPONDENCE.

April 20th.

DEAR REVOLUTION: At Toledo had a pleasant, social time with the Halls, the Williams, the Langdons, the Motts, the Abbotts, Mr. Petroleum V. Nasby, etc., etc. Gave "Kate and Petruccio" in Hunker's Hall Saturday evening, and "Open the door" in Mr. Abbott's church on Sunday evening. In addition to his clerical duties, Mr. Abbott is now editing a very able and radical paper called the *Index*, rapidly gaining a wide circulation. He has drawn round him in Toledo a choice circle of liberal thinkers, who seem to have tasted that peace which passeth all understanding in the acceptance of the higher and purer theology that is just dawning on the minds of the people. How few feel the sympathy they should for the multitudes of human souls in the stocks of sectarianism, cramped and oppressed with the traditions and superstitions of centuries! Such men as Mr. Abbott, Mr. Hepworth, Mr. Frothingham, are doing a work for humanity that will be better appreciated in the future than in the times in which we live. Mr. Nasby challenged me to a discussion with him before the Lyceums next winter on the great question of Free Trade. I may accept the challenge, for after reading even Mr. Greeley's exhaustive essays on Political Economy, I still believe in Free Trade, and should not be afraid of meeting even the immortal Petroleum in its defence. This was the first time I had met Mr. Nasby, and I was rather surprised to find him a plump, jolly man, as we generally think that only those

of the lean, nervous, bilious type can cut and thrust with the keenness of satire he does. In his attitudes, manners, and appearance, Nasby is not unlike Mr. Beecher.

I was surprised and sorry to hear him speak rather lightly of the Lyceum system, as if he himself even were a travelling fraud. They who feel that they have great ideas to give the world, that if accepted would lift humanity out of its degradation, ignorance and poverty, must regard the free platform the Lyceum affords for the utterance of all truth, as a most sacred and precious opportunity for reaching the ears of the people. They who preach what they sincerely and earnestly believe, have a compensation in rousing public thought that they who speak only for money can never know.

From Toledo to Tiffin. There Mr. and Mrs. Gibson met me at the cars and escorted me to the hotel. Tiffin is a fine town of about 10,000 inhabitants, and can boast well-paved streets and wide sidewalks; coming from Illinois mud stones were to me a great attraction. In my audience in the evening I had the Lieutenant-Governor of the State of Ohio, Mr. Lee of Toledo. He told me he had been in favor of Woman's Suffrage for a long time, and claimed that the laws of Ohio were more favorable to women than in any other state in the Union. Gov. Hays also is said to be very liberal on this question.

Through a fine country and grand scenery to Pittsburg. That city is fitly described by Parton as looking by night "like hell with the lid off." I had a room at the Monongahela House, with a view of the river, long bridge and opposite bold hills, with innumerable glass factories at their feet. The view at night was precisely like the illustrations we see of Dante's Inferno, with the great clouds of dense, black smoke, and glaring red lights, burning and shooting up from all sides. The sky there always looks dark and lowering. I said to one of the waiters, "Do you never see the sun here?" "No, Madam," he replied, "only on Sundays." I asked the young gentlemen of the Lyceum if there were not a great many suicides in Pittsburg, in consequence of this perpetual cloud of black smoke hanging over the town? "Oh, no!" one remarked, "I was always subject to the blues until I came here, now I never have them." On the "*similia similibus curantur*" principle, I suppose, that one dark cloud chases away another. There is one comfort in the Pittsburg smoke, viz., there is always a good excuse for the dirty faces and bibs of children, to say nothing of the gloves and collars of the ladies and gentlemen. Seeing that it requires a perpetual struggle to keep clean anywhere, it is a real rest to the soul to find one spot on earth where it is a work of supererogation to try, and one does not lose caste in being covered with blackness.

At Uniontown I had a fine audience, but a forlorn hotel. Everything had a melancholy, neglected air. If I had not had a dozen letters

to write, and a nap to take, I should have shed tears over the weak tea and coffee, and general desolation. However, as numberless women were converted to Suffrage, these material things became but infinitesimal drops of sorrow in my cup of joy that always overflows with the confessions of faith from my own sex.

Easton, Pennsylvania, is an old town, with a rich, conservative, element that prevents it from ever unwisely or hastily running after new things. It is evident, however, that its slumber is broken, for the Episcopal church there has organized a Lyceum under the auspices of J. Sanders Reid, and this winter invited the following persons: George Francis Train, P. T. Barnum, Fred. Douglass, Horace Greeley, and Mrs. H. B. Stanton. Mr. Train was so much admired that he spoke there a second time. Whether the rest of us will ever be invited again remains to be seen. As Mr. Greeley gave his great lecture on Woman's Suffrage, I asked some of the young ladies how they liked him. One said, *sotto voce*, "He is rather prosy." I remarked, the difficulty is not in Mr. Greeley, but his subject; he is very brilliant on Temperance, Agriculture, the Gallows, Protection, Self-made men; but he has no appreciation of the true glory of womanhood, or knowledge of the final cause of her being.

Easton, with its many light, airy bridges spanning the Lehigh and Delaware, and the grand hills that stand like sentinels on every outpost, is unsurpassed in the beauty and magnificence of its surroundings. The walks and drives about the town are said to be most charming and romantic.

Lafayette College, which the daughters of Pennsylvania are forbidden to enter, stands on one of these immortal hills. Two hundred and forty steps lead up to its inhospitable doors. At nighttime cannot distinguish between the lights in the houses and the stars in the heavens, they so nearly touch each other. Bob, our youngest, looking at the two, wondered, "whether heaven was lighted with kerosene or gas?"

With other letters and papers here in Easton, I received the Annual Catalogue from Belvidere Seminary, with various pleasant messages neatly written on the margin of several leaves. For example:

We are all in favor of Woman's Suffrage, and expect to vote for the next President.

God bless you for your noble efforts to elevate humanity.

As no good thought or deed is ever lost, be assured your labors are appreciated, and will be more so in the future. If you can spare time to come and see us, we would be rejoiced to meet you in our pleasant mountain home. You will find us workers, doing all we can to advance the cause of truth and justice. From the school-room, I send you this informal greeting, hoping it will cheer you a little. o. o.

Many such pleasant words, coming to me everywhere from "our young girls," have been a great comfort to me in my long journeying during the past months. When I am thoroughly rested from my winter's work, I should be happy to talk to the girls at Belvidere Seminary.

At Fredona, too, in New York, I met a large number of girls, both teachers and pupils in the Normal School, and was glad to find that they all begin to see the connection between the ballot and good wages. They have a very fine new Normal School building there, which opened its door for my lecture. A Mr. Thompson had spoken there a short time before, and opposed Woman's Suffrage. His great argument was, that voting, with good wages and profitable employments, would encourage women to lead lives of celibacy, whereas their first duty was to

be married, and for that alone should they be educated. But suppose, good sir, after devoting all her thoughts, time, energies, to capture and captivate a husband, a good girl should be left to pine and wither on the parent stalk, peniless, homeless, alone, what then? Is it not better to expend all one's forces on a trade, art, or profession that a girl can conquer, than on a man whom she cannot conquer? Skill in work can be acquired, but "these men are mighty uncertain."

Home once more. Oh! the bliss of unpacking, and spreading out one's wardrobe in bureaus and closets, of throwing down maps and guide books; to think no more of railroads or speeches, of early risings, or late sittings, but to stretch, and lounge, and go wherever and do whatever we list. This, indeed, is happiness, at least for a season.

In thus ending Lyceum lecturing for the season, I wish to say to the friends of Woman's Suffrage, that in all the large audiences I have addressed this winter, I have invariably felt a deep, earnest, soul-response to the idea of woman's education, elevation and enfranchisement, and in talking with hundreds of women in private, I have seen the same deep undercurrent of dissatisfaction with their present social position, that leading women in all ages have felt and boldly expressed.

E. C. S.

A CHAPTER FROM LA BIBLE DANS L'INDE.

BY LOUIS JACCOLLIOT.

TRANSLATED FOR THE REVOLUTION.

ZEUS—IEZEUS—ISIS—JESUS.

As the four legislators, Manou, Manu, Minos and Moses dominate antiquity completely, in like manner Zeus, Iezeus, Isis, Jesus stand at the head of all religious traditions of ancient and modern times.

Zeus, in Sanscrit, signifies God par excellence; this was the epithet of Brahma, passive, unknown before the creation. This name contains within itself all the attributes of the Supreme being, Brahma, Vischnou, Siva.

This expression of Zeus was admitted with the last change by the Greeks—it signified with them also, God in his pure essence during his mystic existence; when he came out of his repose and revealed himself by action, the Supreme Being received from Greek mythology the name of Zeuspater—that is Jupiter—signifying God the father, creator, master of heaven and men.

The Latins, adopting the Sanscrit and Greek of Zeus, give it but a slight modification in writing, and Zeus becomes Deus, whence we have drawn our own expression, Dieu (God) with the identical signification given it by the ancients.

God is, according to the christian idea, the name of a symbolic Being, uniting within himself all the attributes of the three persons of the Trinity—Father, Son, and Holy Ghost.

Thus the name of Dieu (God), in its grammatical origin, that is in its etymology, as well as in its figurative sense, is but a Sanscrit relic, an Hindoo tradition. From Zeus the Greeks make also Theos, this second expression differs but little from the first; for if we render for the French the strongly aspirated z of the Sanscrit, or the theta of the Greek—in following the rules for pronouncing the two languages we shall read Zeos, rather than Theos. The Greek theta is but z strongly aspirated.

From the Sanscrit Zeus is also derived the Jehovah of the Hebrews, which signifies he who exists by himself, evidently copied from the definition of the Supreme Being by Manou—book 1, sloca 6: "The Lord exists by himself, and is not perceptible to our external senses."

That Jehovah is derived from Zeus will be readily admitted by all philologic students.

In the study of comparative language the roots of words occupy the attention; the variations and terminations are almost always arbitrary.

On the other hand, we cannot make use in comparing ancient words of our French letters, whose employment is always regular, fatal and too logical.

In the most part of ancient and oriental languages, Sanscrit, Greek, Hebrew, Arabic and Persian the j does not exist; the phonetic sound of this letter is expressed by i for the soft sound, and by z for the aspirated.

For instance, with us Zehovah would better represent the oriental than Jehovah.

Dropping the va Hebrew termination, the radical Zeho remains, strongly suggesting Zeus as its origin, from whence comes also Theos or Zeos, Deus and Dieu.

Doubtless, scientific men will find that these etymologies gather no brilliancy by the change, and I agree with them. I would even that the same may be said of this entire work, the only ambition of its author is to vulgarize to the profit of all, ideas agitated only among the privileged class of learned, and which no one else has wished or dared to do.

Surely, I do not create the similarity of names, or historic facts, nor the identities of civilizations and languages, which enables me to find in India and the East the cradle of our race. I confine myself to logic, never considering a fact in its isolation, or as explaining itself, or at random. I endeavor to show that if man descends from man, the fatal corollary of this truth is that one nation must proceed from another more ancient. I do not give, I repeat, any new system, I only apply the logic of reason to the logic of history.

I wish to be well understood, each will admit the imitation of ancients by moderns, those whom you consider lighted the primitive torch of civilization. Well, sooner or later, it will be admitted that they have copied India more faithfully than we have what we call antiquity.

In taking this view, it must diminish sensibly our admiration, which we have professed so many centuries for those men held up to us for models, men who have had only imitators and no forerunners.

Doubtless, they reflect in a striking manner the Eastern luminary, but do not let their proximity to us deceive as to the source.

It is hardly a century since India opened her store-house to us—small, indeed, is the number of those who have the courage to search on its soil for treasures bequeathed by former ages. They are counted as martyrs who have devoted their lives to the study of Sanscrit and attempting to popularize it to the European taste.

The harvest has exceeded expectation, but what fields remain unexplored! What gems yet buried! We have found the primitive language, that perhaps in which the first man babbled; fragments of books translated teach us the unity of God, immortality of the soul, moral and philosophic ideas, which we have considered children of yesterday.

The veil of obscurity hiding the past is being rent. Onward, then! ever onward! and

he seekers will succeed in placing all in open day.

In order to do this we must march as if to the conquest of the exact sciences, close the door on imagination, idealism, mystery, receive nothing as an axiom but God and reason, believing firmly that the civilizations which have preceded us on the earth are not extinct without bequeathing to the succeeding ones their ideas and examples.

Each time that I reconsider the subject I stop to explore more fully, regardless of the reproaches, criticisms, which the outworkers can draw upon me. I do not wish to present myself without being well fortified before the criticism of ignorance and party spirit, and I hold to accentuating a good, sound faith in developing the rational opinions of this work.

Writing for the decided partisans of free thought and reason, I speak to them boldly:

Do you believe in the mysteries of Isis in Egypt, of Eleusis in Greece, of Vesta in Rome?

Do you credit the record of the Burning Bush, or the mission of celestial messengers who dare no longer produce themselves, whatever our need of them be?

Do you believe that in any epoch of the past, the dead has been raised, the deaf restored and the lame made to walk?

Do you believe in Rackchusas, in the Pisat-chas, in Beelzebub, and all the devils of mythology? If you answer yes, then close this volume. It is not addressed to you.

I oppose you, and it is your business to attack me. If no, read and sustain me. I address your reason, which alone can comprehend me.

Think you I would have written this book if the epoch of my dreams had dawned, if I saw not on one side fanaticism exclaiming: "*Oredo quia absurdum.*" I believe because of its absurdity; and on the other the most devoted partisans of free thought, influenced by the souvenirs, secular superstitions ready to say, "I do not believe," adding, "would that we might prove the falsity!" We agree with the latter. We must combat the absurdity to prove that it does not exist.

I said one day to a rationalist at the close of my researches:

"I am persuaded that Moses has drawn his Bible from the sacred books of Egypt, and Egypt from India."

"Proofs are wanting," he replies.

"But," continued I, "do you not know that he was initiated by the priests of Pharaoh's court? is it not logical to conclude that he made use of the knowledge which he had acquired, when he had occasion to give institutions to the Hebrews?"

"Proofs are necessary."

"Do you consider him, then, a messenger from Heaven?"

"No, but proofs will do no harm."

"What, does not your understanding perceive from the fact that Moses studied in Egypt for more than thirty years, ignorant even of his Hebrew origin, a striking proof in favor of the opinion I have just advanced! Let us leave then this period of time which only obscures our judgment."

"Do you think if a European was called to give laws and religion to a savage tribe in the centre of Africa, it would occur to him to invert these laws and religion, instead of adopting those of his own country, modified perhaps, to the requirements of the people he wishes to civilize?"

"It certainly would not seem probable."

"Well then?"

Your reasoning is just; but believe me our old Europe loves its fetiches; if you touch Moses, proofs must be given for any change in the position assigned to him."

This is the reason, why instead of simply comparing the works of Manou and the Vedas with the work of Moses, the work of Christna with that of Christ, and saying this is derived from that, I have supported my opinion by endeavoring to show that antiquity entire, had its origin in the East and in India, so that the only resource left my adversaries will be to deny all which will be equivalent to admitting all.

For example, the name, as we have just seen, under which all nations recognize the Supreme Being, comes from the Sanscrit expression—Zeus.

Iezus, another Sanscrit expression, signifying the pure Divine essence, has surely been the root, the radical creator of a crowd of other names of antiquity, names of gods and men of celebrity, for example, Isis, Egyptian queen; Josias, King of the Hebrews; and Jesus, or Jesus, in Hebrew Jeosuah.

The name of Jesus or Iesus or Jeosuah, very common with the Hebrews, was in ancient India the surname, the consecrated epithet applied to all incarnations, in the same manner as all legislators applied to themselves the name of Manou.

To-day the Brahmins officiating in the pagodas and temples, grant the title of Iezus, or the pure essence, or Divine emanation only to Christna, the only recognized word, the true Incarnation by the Vischnouvistes and free thinkers of Brahminism.

We will state simply these etymological comparisons, the importance of which will be understood, hereafter they will be of much assistance.

The zealous critic will doubtless endeavor to show the falateness of the opinion which assigns a common origin to these different names, they cannot succeed in striking out the resemblance, and this will satisfy us.

Many may reject these opinions at random, but surely with the serious and thinking mind they will have weight.

L. W. S.

SPIRIT OF THE TRIBUNE TOWARDS WOMAN SUFFRAGE.

BY J. RICHMOND.

MR. GREELEY earned the thanks of everybody the other day, for so handsomely chastizing Rev. Henry Ward Beecher on account of his light, sarcastic and sneering manner towards the grave and important question of using the rod in the government of children. The stripes were well laid on, at least "forty save one," and richly deserved. But Mr. Greeley will not permit me to thank him in his own columns and so I appeal to THE REVOLUTION.

And now, Mr. Greeley, you being, like Mr. Beecher, a special favorite of mine, and as I only chasten those whom I love, permit me to say that I should rejoice to inflict, or to see some other loving hand inflict, the same flagellation on you as you gave to Mr. Beecher for your equally light, sarcastic and sneering manner towards the cause of Woman Suffrage. Why do you shrink from a fair and manly consideration of the question on its true merits? You do not thus treat other important subjects. You appear to be catering to the most vulgar,

ignorant, depraved, pot-house spirits in the community; in the lowest, vilest dens in the community. I had not supposed you numbered these among your readers at all. I did not think before that you cared for the favor or even the patronage of such. But you seem to be watching every opportunity to excite the giggling, sneering, scoffing rabble against one of the most important enterprises of this or any other age. Is this just to the women of your own household? or towards women generally? Does it become you as a husband and father? Is it worthy of a gentleman, a citizen and a philanthropist? I will not say "philosopher," because I know how that word is understood when applied to the editor of the Tribune.

I know that you are strong, and can afford to do many things that would be unsafe for weaker men. But you are finite still, and inconsistency is always a sign of weakness.

I am a subscriber to the semi-weekly Tribune, and of late nearly every one of them has some back-handed cut, or slur, upon those women who are striving to secure to themselves the enjoyment of their inalienable right to self-government. When you have occasion to refer to them, you stigmatize them as "those noisy women"—"the noisy minority"—who are endeavoring to obtain "the ballot," etc. Why Mr. Greeley! you have made ten times the noise in your glorious fight for negro suffrage, than the whole of that abused minority have made in their endeavors to obtain the same right for themselves. And the few weak and flimsy arguments which you have attempted to use against their cause, you yourself have crushed and trampled under your feet in your noble and successful championship for what you call *impartial* suffrage. You professed to be contending for a principle; where is it now? Has its virtue been all absorbed by its application to Africa's sable sons? Have the fountains of justice run dry? Or, have you, like Samson shorn of his locks, exhausted all your strength in heaving from its deep foundations the mighty and time-honored fabric of human slavery? You have done nobly—gloriously—and we honor you. Rest on your laurels, if you are weary, but please do not stand on the track, for our march is onward.

Our Revolutionary fathers, doubtless, made some noise in battling for, and securing to themselves and their posterity, the enjoyment of the very rights for which those noble ladies are now contending. The noise which they made on Bunker Hill, at Saratoga and Yorktown, while it was music to the patriot ear, was exceedingly unpleasant to George III., Gens. Howe, Burgoyne, and Cornwallis. It is, doubtless, so with the bugle-notes that sound the onward march of human progress and reform; to those who fear that their interests or prerogatives are endangered, the music notes are only noise, noise. You say, in your semi-weekly of April 1st, that it is your "opinion that the number of women attorneys will always be small, the laws which have guided the human race in the distribution of employments cannot be repealed." I do not know what kind of laws you refer to in that extract. In some countries women are tillers of the soil, hewers of wood and drawers of water. And as we descend in the scale of civilization, we find that in "the distribution of employments," the most laborious, servile and disgusting kinds of employment fall to the share of the weaker and more delicate portion of humanity. In a word,

the women are the slaves and drudges of the men. Is it so, to the same extent, with us who claim a higher grade of civilization? If it is not, then those laws which you assert "cannot be repealed," have already been partially laid aside. And if the more highly developed portion of our race will but fearlessly assert, and live up to the pure and godlike principles of our nature, we shall soon be governed by a very different set of laws from those which we are now under. And as I have a firm faith in the resistless, onward march of civilization, I am not wholly disheartened when I hear some of the best and noblest men of the age prating about the indestructible and irrevocable character of those unjust and oppressive laws and customs, which have come down to us from the dark ages; when the moral and intellectual forces were held in degraded subjugation to the low and selfish propensities of men. But if you mean those laws which exist in the nature and constitution of the sex, and their connection with all surrounding circumstances and things (which would cause the specific action of those laws to vary according to human development and surrounding conditions) then I have no desire that they should be repealed. But I would clear the track of all conventional rubbish. I would let nature's laws have fair play, and then the results would be in accordance with their harmonious action. You would not shackle the limbs of the race-horse, in order to test his natural speed. Why, then, are you not willing to remove at once (as far as possible) all social, legal and political disability from women as well as men? And then they will (in accordance with nature's laws) be likely to gravitate to their place in all the departments of human life. They will then be free to seek those fields of employment which they may desire, upon the same footing with men.

With respect to the ballot; you say that "women are divided into three classes: 1st, those who really want to vote; 2d, those who really do not want to vote; 3d, those who really do not care a pin whether they vote or not." Well, how was it with the negroes? Did you stop to inquire how many of them "really did want to vote; how many of them really did not want to vote; and how many of them really did not care a pin whether they voted or not," before you undertook to advocate their enfranchisement? It is not probable that one-half the freedmen to-day "care one pin for the ballot" (unless it be on account of its novelty). But you do not regard that as a sufficient reason for withholding it from those who do understand its true value, and prize it as a fundamental right.

Give us "impartial suffrage," and then no injustice will be done to those "who really do not want to vote." But a decided benefit will be conferred on "those who really do want to vote."

But on the other hand, if it is not given, then a great wrong will be done to those "who really do want to vote." And no good will thereby be conferred upon those "who really do not want to vote." It is, therefore, wrong to withhold the ballot. And if but one woman in a thousand wishes to vote, who, I ask, has a right to prevent her? Was the exclusive right to the ballot given to the masculine gender of the genus homo, for him to use, or graciously bestow upon the other sex, or withhold it at his pleasure? Perhaps those who claim for themselves such exclusive right can tell us how they came by it. I hold that the right to self-government (which with us can only be exercised through

the ballot) is found in the same fundamental law upon which rests the "right to life, liberty and the pursuit of happiness."

DOT AND I—SOMEBODY'S COOK.

NO. VIII.

Our chore-boy last winter was only fifteen, though he had a man's stature and wore number nine boots. His body had rather outgrown his coat, and his boyish voice in connection with his long legs and arms always struck us as a little ludicrous. We thought him very homely when he first came to live with us, but his native manliness and modesty soon made his face, and form, and voice very welcome among us.

One night we sat by the sitting room fire, Thomas and I alone. I was busy with my family darning. We had been speaking of his father's farming, and I asked Thomas if he would be a farmer himself.

"Yes," he answered, "but I shall have to get a farm first, and then somebody to cook for me."

He meant a wife. It was a new way of putting things, and amused me greatly. Had he been older, I would have given him a piece of my mind, but the honest fellow had time to learn before seeking his "cook."

With respect to the wonderful world of love (lover's love) he was unusually innocent, never having read a novel, excepting "Uncle Tom's Cabin;" but this good son and brother would some day make a good husband, especially if he kept on the Woman's Rights path he had already begun to tread. He had discovered that a man's success in business depends much upon his wife, and he knew that farming and housekeeping were too much for one person to undertake alone. It is all right for the farmer, whether male or female, to get "somebody" to do the cooking, and to pay honest wages for the service, but let it be an above-board business transaction, and not an outrageous swindle in the sacred name of Love.

"Somebody's cook!" I said, as I took my place beside little Dot that night, and then I lay awake a long time, thinking about it. To be a good cook is to be a very useful member of society. Cooking is a business that will rise in universal esteem as it becomes more scientific and artistic, and as the human race advances in general enlightenment; while the lawyers, doctors and clergymen will be less and less needed and prized. The cook's business is honest and meets the real natural wants of all human beings, however good and healthy and wise they may become. There may be no necessity (in Dr. Johnson's opinion) for our living, but if we live we must eat. So we must have bread. Who will make it? The stronger members of society plow the fields. Woman can do it, even now, if necessary, and there is no telling how easy it may become with more improved machinery. The daughters can help sow and harvest, and thresh the grain if they are reasonably clothed; but in all this out-door work there is, and must be, so much heavy lifting and rude exposure, that I think men will feel ashamed to see women engaged in it to any great extent.

A deal of hard work has to be done by somebody before the grain comes into the kitchen in the shape of flour, and then it is good for nothing as food until it is cooked. To bake a single batch of bread is not much, but an average family will consume from four to five hundred loaves of bread in a year, and other food

in proportion. Summer and winter, week in and week out, the cook's work goes on, while the farmer has his rainy days and winters of comparative rest, and most people have their Sundays. There will always be a demand for cooks.

Cookery should rank high among the employments of mankind, because so much human happiness or misery depends upon its performance. A bad cook may spoil the comfort of a whole household, by spoiling their digestion. Science has taken the matter in hand, and she finds the field for her labor here a very large one. To educate our cooks properly, we must give them a thorough practical knowledge of physiology, botany, philosophy and chemistry!—so that they will not, through ignorance, waste our materials nor poison us with their combinations. In the coming society let us educate the housekeepers, for they are the finishing artists. They take the crude materials that stronger and rougher workers have hewed and dug and gathered together, and work them into forms fit for the sustenance of life.

If I had never read the fable of the quarrel among the members of the human body, about which was most important and deserved the best pay, I might praise the business of cooking still more.

But the cook must have clothes to wear, and a house to live in, and dishes to use. It is not wise to say that any good and honest worker, in any department of necessary industry, is more or less useful than any other. Here again,

All are needed by each one,
Nothing is good or fair alone.

We cannot afford to have "menial employments" or "ignorant laborers." We shall not have them always.

When I get started on this train of thought—the real and growing equality or fellowship in the human family—it seems to put me *en rapport* with all the best men and women I have ever known, either personally or by reading—with all men and women, in fact—and the sayings of the Bethlehemite who was the first to teach the full and perfect equality of all classes of men, come into my mind with new meanings, and I find my heart so glowing and glad that I want to get right up and "testify."

But now, who will be the cooks? Many have a special talent in this line, and with suitable conveniences, pleasant apartments and good wages would engage in the business with pleasure. I think it is one of the arts at which every one should serve some apprenticeship, since no one is exempt from its uses. I must do what I can to make good cooks of my children, male and female.

But, mind you, I don't want any young farmers or lawyers, or mechanics, or clergymen prowling around my daughters, talking all sorts of honied stuff about love, when their real object is to get their cooking, and washing, and mending done without paying wages. Cannot the girls be made to see that it is a sure way of disgracing themselves, to bind themselves to any such *life servitude*? That is just what it amounts to, when a woman marries a man who wants a cheap housekeeper and mistress, instead of a wife for high and loving companionship.

Good housekeepers can earn more than their board and a scanty wardrobe, and should be promptly paid regular wages by their employers; but I cannot reconcile myself to a wife's receiving wages from her husband for household services. Marriage is already too mercenary. True love is the only bond ever

felt in a real marriage, where each loves too truly to hold the other in bondage. Lovers—as husband and wife always should be, or there is no real (spiritual) marriage—could only feel outraged by any dollar-and-cent account between themselves. In such a marriage husband and wife both labor for the general good, and are equal, intelligent sharers in the family wealth or poverty. There are such marriages, and there would be more if women themselves would choose no “master” but the Highest; thus strengthening and inspiring their husbands in all that is good, instead of weakening and corrupting them by their foolish acceptance of a dependent position.

But of the legal marriages, where there is no bond of love, and no equality of burdens?

No. The subject is too big for me. I hear the wail and I see the anguish, and I know that something must be done. Seeing society all sick and sore with social diseases, how can I help vexing my soul “for some great cure?” No sudden cure is possible, for this whole social body needs a thorough cleansing. I really believe it is getting it, and much that seems so shocking is but temporary. There is but one law that can work out a radical change, and that is the Law of Love, sometimes called the Golden Rule, which is at last (oh! joy for our grandchildren!) getting publicly recognized, though only faintly yet, by the name of Equal Rights.

FAITH ROCHESTER.

LETTER OUT OF THE KITCHEN.

DEAR REVOLUTION: It has long been my earnest desire to write you, but I thought I could not say anything new, and was fearful of boring you. Even now I must say with Burns:

But how the subject theme may sang
Let time and chance determine:
Perhaps it may turn out a sang,
Perhaps, turn out a sermon!

Did you ever have a genuine housekeeper's letter before? Are you sure that any woman ever before sat down in the kitchen with her hands red and stiff, just out of the wash-tub, to write for THE REVOLUTION? Such is my present condition. Here I am, amid a grim array of pots and pans which seem to threaten me with vengeance dire, if I neglect them. The tea-kettle bubbles over with mocking laughter in ridicule at my attempts to cultivate my intellect under difficulty. The coffee-pot turns up its nose at me and seems to say, “You write for a paper! You, whose sphere is the kitchen, whose mission is to cook, wash dishes, wash and iron, scrub and scour. Preposterous!” But my little canary in his cage over the table, nods his wise head and winks his black eyes, as much as to say, “Be sure you're right, then go ahead.” Well, I'm satisfied I am right when I try to uphold the woman's cause. I have ever favored it, and whatever I can do to aid it, I mean to do. Two years ago I had from a friend two copies of THE REVOLUTION, and I said to myself, “Thank God, we've got a paper at last.” Since that time I have rarely been cheered by its presence, but, “I have kept the faith” notwithstanding. Common sense and observation teach me that women, the world over, are wronged and oppressed. This, too, by those they hold dearest. Fathers, brothers and husbands, daily wrong daughters, sisters and wives, not wilfully perhaps, but thoughtlessly, carelessly. Fathers educate the boys, and when they reach manhood, give them choice of professions, or set them up in business. Not so with the girls, however; they are never

allowed to choose between housework and more congenial occupation. Out of school into the kitchen is the fiat. There Algebra, History, Rhetoric, Philosophy, and other studies, a knowledge of which it has taken years to acquire are hidden out of sight. No matter what talent or capacity they may have for other work or business, it goes for nought. They dare not ask to learn a trade, or study a profession; father and brothers would hoot at the bare idea, and tell them to stay at home and work like sensible girls till somebody comes to marry them! Worse than this is the other fate that is allotted to girls on leaving school. It is that of being dressed like dolls and set up in the parlor to receive company, and make unmitigated monies of themselves, for the amusement of any other monkeys, male or female, who happen to call. Many good girls are in this way converted into silly, trifling women, who, if left to their own inclinations, might have been intelligent and useful members of society. All this because they are not consulted as to their future course, but are forced to accept whatever little niche into which their parents see fit to crowd them. Much has already been said on this subject, and said better mayhap than I can say it, but when I see so much of it all around me, I feel like raising my voice “out of the kitchen,” to help, if possible, emancipate others from a thralldom I find so galling. A great deal has been written about husbands' carelessness of wives' health and happiness, but I have a few words to add on this topic. I have seen women struggling through life, who seemed to be living monuments of man's neglect, and if not actual unkindness, what is worse, a thoughtless ignoring of their wants. If they praise, it is behind their backs, and they set forth their merits as if they were horses. The work they can do, the money they can save, and kindred good qualities, are all some men see in their wives to elicit admiration. They take a horse “to work for its feed,” they take a wife to feed for her work!

Doesn't the wife earn it, though? Especially if she has to saw or split the wood she cooks it with. If there is any one thing I hate to see a man do more than another, it is to leave his wife unprovided with wood, or grumble because it takes so much. Does any sensible man think half a dozen sticks of stove-wood will cook three meals a day, or do the week's washing? If he does, let him try it. How often we hear men say, “I am very busy to-day, you can pick up wood enough to do you, I hav'n't time to cut any!” Would'n't it serve him right to say the next morning, “I am very busy to-day, you can pick up crumbs enough for your dinner, I hav'n't time to cook any!” That would be almost equivalent to calling him a bird, which would please him amazingly under different circumstances. He is fond of praise, but never thinks of bestowing it where it is due. He always preaches from one text, which is, “He shall rule over thee;” and the burden of his song is, “Wives, be obedient to your husbands.” I hav'n't the least objection to this, if husbands are worthy and deserve it. I know Paul must have thought they would be, or else he never could have given the command.

There, I have relived my mind to a considerable extent, so I will leave this batch of subjects till another time, for I find my supply of paper and ideas of becoming exhausted simultaneously.

Very respectfully, dear REVOLUTION,

FLORENCE BURLING.

Montgomery Co., Ind.

PORTLAND UP, AND MOVING.

DEAR REVOLUTION: According to my promise, I sent an advertisement to all three of our daily papers, last Saturday, in substance like the following, though somewhat varied in language:

ELEVATION OF WOMAN.—All who favor Woman Suffrage, the Sixteenth Amendment, and the restoration of woman to her “natural and inalienable rights,” are wanted for consultation at the audience room of the Portland Institute and Public Library, on Wednesday evening next, at half-past seven o'clock.

Per order

JOHN NEAL.

The weather was unfavorable and other entertainments, and rare-shows both numerous and attractive; the Blondes being on exhibition, the Chinese giants, a negro minstrel company, and other intellectualities.

Nevertheless, the small room, holding from sixty to seventy-five, to which the well-disposed were invited for consultation, only, and for organization, or speechifying, was crowded, so that near the close, not a seat could be had; and crowded too with educated and intelligent women, and brave, sober-minded, thoughtful, honest men, so far as one might judge by appearances, and about in equal proportions—half and half.

Among the latter, were Mr. Talbot, U. S. District Attorney, a good lawyer and a self-convinced fellow laborer, so far as Woman Suffrage is concerned; but rather unwilling to go further at present, lest if she should be sent to the legislature—(against her will, of course!)—she might neglect her family, or be obliged to take her husband with her, to keep her out of mischief; just as if Portland, with 35,000 inhabitants and four representatives, would not be likely to find two unmarried women, or widows, or married women not disqualified by matrimonial encumbrances or liabilities, to represent the sex; or lest, if she should get into the post office, being by nature so curious and inquisitive she might be found peeping—as if the chief distinction between superior and inferior minds was not this very disposition to inquire and investigate: as if, indeed, that which distinguishes the barbarous from the civilized, were not this very inquisitiveness and curiosity; the savage being satisfied with himself, and averse to inquiry; the civilized ever on the alert, in proportion to his intelligence, and like the Athenians, always on the look-out for some “new thing;” in a word, as if this were an objection, instead of being a qualification; and as if, to say all in a word, women were not our superiors in this very particular, owing to their finer and more sensitive organization.

And then, too, we had Judge Goddard, of the Superior Court, one of our boldest and clearest thinkers, who could not be persuaded to take a part in the discussion, though declaring himself entirely opposed to the movement. And yet, he is the very man, who, at a republican convention, several years ago, offered a resolution in favor of impartial suffrage, only to find himself in a minority of two; but persevered nevertheless, year after year, until the very same resolution, word for word, was unanimously adopted by another republican convention! Of course, Judge Goddard will not be likely to shrink from giving his reasons hereafter, if the movement should propagate itself, as it certainly will.

We had also for consideration a synopsis of what deserves to be called most emphatically, *The Maine Law*, in relation to married women, prepared by Mr. Drummond, our late Speaker and formerly Attorney-General, and one of our best lawyers, where it was demon-

strated both by enactments and adjudications, running from March, '44, to February, '66, that a married woman—to say nothing of widows and spinsters—has little to complain of in our state, her legal rights being far ahead of the age, and not only acknowledged, but enforced; she being mistress of herself and of her earnings and allowed to trade for herself, while "her contracts for any lawful purpose, are made valid and binding, and to be enforced, as if she were sole agent of her property, but she cannot be arrested."

Then followed Mr. S. B. Beckett, just returned from a trip to the Holy Land, who testified, among other things, that he had seen women both in London and Ireland, who knew "how to keep a hotel," which is reckoned among men as the highest earthly qualification—and proved it by managing some of the largest and best in the world.

And then Mr. Charles José, late one of our Aldermen, who, half in earnest and half in jest, took 'tother side of the question, urging first that this was a political movement—as if that were any objection, supposing it true; our whole system of government being a political movement, and that, by which we trampled out the last great rebellion, another; both parties and all parties co-operating in the work; next, that women did not ask for suffrage—it was the men who asked for it, in their names; that there were no compliments and no petitions from women! As if petitions had not gone up and compliments too, by thousands, from all parts of the country, from school teachers, and office-clerks and others, as well as from the women at large, both over sea and here; next, that the whole uproar now raging is made by a few unsexed women, hankering after the forbidden fruit—notoriety, and who are resolved to unsettle the very foundations of our social system—evidently, though not in words—meaning that the friends of the cause were no better than they should be, but are the advocates of free-love, promiscuous intercourse, adultery, murder, and the right of every woman, though married, to say who shall be the father of her children—showing that Mr. José, though a sensible, warm-hearted, honest and clever man, had no just idea of who the leaders in this mighty movement are, nor what is meant by the emancipation of woman, the elevation of woman, or the restoration of woman to her "natural and inalienable rights," whether civil or political. He, like thousands and tens of thousands among us, women as well as men, have been misled by the calumnies, the blasphemies, and the silly misrepresentations of the press, a small part only of the thousands who write for it, both men and women—shame on them both—being either wholly unacquainted with the subject, and with the great principles involved, whereby, if successful, no less than twenty-five millions of our better halves, both present and prospective, are to be emancipated within a few years, from a worse than Egyptian bondage—though now in subjection to millions of lawgivers, like the negroes, the Indians, the naturalized foreigners, the Mexicans, Chinese, and Japanese, who can neither read nor write, who know little or nothing of our history, or government, and oftentimes cannot even understand our language, nor make themselves understood by speech or pantomime, or afraid of committing themselves—afraid of being laughed at, or afraid of telling the truth, are always ready to believe, without evidence, and to repeat, with embellishment, or preposterous exaggeration, any wicked or foolish story to the prejudice of

the high-minded, womanly women, who are laboring for the present and all future generations of their sex.

But enough. The meeting stands adjourned for a week. Probably no organization will be attempted, lest it might serve to check free discussion. J. N.

Foreign Correspondence.

LETTER LIV.

MANCHESTER, April, 1870.

THE WOMAN FRANCHISE.

A LARGE meeting was held at Plymouth last week in favor of extending the franchise to women. Mr. Collier, brother of the Attorney-General, Sir R. Collier, argued in favor of the movement on social and political grounds. Mr. Walter Morrison, M.P., spoke at some length, and very ably pointing out that every argument used three years ago in pleading for the franchise for working men was doubly applicable to the case of women. A petition was adopted by the meeting (only a few hands being held up against it) praying for the passing of Mr. Jacob Bright's bill for the removal of those disabilities of women as voters, which appertain to them solely on account of their sex.

The importance and urgency of this measure of justice is the more keenly felt in Plymouth now because it is one of the towns in which the *Habeas Corpus* act is at present suspended as regards women by the jurisdiction of the Contagious Diseases acts. We learn from a woman of business that she has lately left Plymouth to reside in another town because "there is no safety now in Plymouth for decent women who are obliged to be out on evening errands." There is no doubt that the monstrous violation of constitutional right perpetrated by these unjust laws will accelerate the complete enfranchisement of women.

Mrs. Fawcett, whose able and almost exhaustive lecture in Brighton on the Electoral Disabilities of Women was briefly reported in the *Journal*, is about to address an audience in Dublin on the same subject.

Mrs. Chapman, with Dr. Chapman and Dr. Drysdale, lately attended a meeting at Dover as a deputation from the London anti-C. D. A. Association. After Mrs. Chapman and Drysdale had spoken, Mrs. Chapman delivered a most eloquent and touching address. She was listened to throughout attentively, and received the warmest applause.

WOMEN AT THE UNIVERSITIES.

Here is the first report of the Cambridge lectures:

LECTURES FOR WOMEN.—The success of these lectures during the present term has equalled the most sanguine expectations of the originators of the scheme. Between 70 and 80 ladies are now attending eight courses of lectures, the number of attendances (counting each lecture separately) being in all 116. The Committee feel themselves now in a position to announce that the lectures will be continued permanently during term time. They propose to issue in June a complete programme of the lectures for the next academical year. The present courses will be continued during the next (Easter) term at the present hours, unless special notice of a change be given, viz.:

English language and Literature.	by Mr. Skeet,	Tues. Thurs. 4 p.m.
(Mr. Skeet will take as a text-book Chaucer's Prologue and Knight's Tale.)		
English History.	by Prof. Maurice,	Wed. Fri. 3 p.m.
Latin.	by Mr. Mayor,	Tues. Thurs. 2 p.m.
French.	by M. Boquel,	Wed. Fri. 4 p.m.
Algebra.	by Prof. Cayley,	Mon. Wed. 3 p.m.

Practical Arith.,	by Mr. Moulton,	Wed. Fri. 3 p.m.
Logic,	by Mr. Sidgwick,	Wed. Fri. 2 p.m.
Harmony & Thorough Base,	by Dr. Garrett,	Tues. Sat. 3 p.m.

The Committee propose to offer in addition:

Botany,	by Prof. Babington,	Tues. Thurs. 4 p.m.
German,	by Mr. Green,	Mon. Thurs. 3 p.m.

(Lectures in Greek, Geometry, Geology, and Political Economy will be offered in the October Term.)

The fee for each course will be one guinea; but persons engaged in or preparing for the profession of education may obtain upon application a reduction of one-half. All persons desirous of attending any of these lectures are requested to send their names to H. Sidgwick, Esq., Trinity College, Cambridge, on or before Saturday, April 3.

The lectures will commence in the week after Easter week.

To increase the effectiveness and extend the advantages of these lectures, a fund is being formed for the establishment of exhibitions, which the committee propose to award partly for success in the Local Examinations for Girls between 16 and 18, and partly for success in the Cambridge Examinations for Women over 18.

At Trinity College, Dublin, the first examination for women has just taken place:

EXAMINATIONS FOR WOMEN.—The first Dublin examination for women, under the management of the University, commenced on Wednesday morning, the 30th of March. Twenty-eight candidates presented themselves. The examination is conducted under the general supervision of John K. Ingram, LL.D., and the personal superintendence of Rev. J. P. Mahaffy, the Honorary Secretaries, and some other members of the Dublin Ladies Committee being also present. The Examiners are—The Professors of Hebrew, of Modern History, of the Romance Languages, of Natural and Experimental Philosophy, of Botany, and of Music, the Lecturer in Ancient History; also, the Rev. J. A. Galbraith and the Rev. T. T. Gray, Fellows of Trinity College.

The Galway Queen's College has announced its first Examination for Women, which is to take place early in June.

The following announcement has appeared respecting the College for Women founded under the auspices of Miss Davies:

HITCHIN COLLEGE FOR WOMEN.—We understand that the next entrance examination for this college will be held at the London University, and will occupy four days, beginning June 14th. Scholarships, tenable from October, 1870, will be awarded to the candidates who shall pass best in the entrance examination, as follows: 1. A scholarship, covering the whole fees for the college course—that is, of the annual value of 100 guineas for three years. 2. A scholarship, covering half the fees for the course—that is, of the annual value of 50 guineas for three years.

You are aware that women have never been excluded from the Universities of Italy and Germany, and that lately those of Paris, Vienna, and Zurich have been thrown open to them. They are admitted to medical schools in Sweden, and we learn now that the Russian government has decided to admit women to the lectures in the medical department of the University of St. Petersburg. They are to be allowed to practice as physicians but not to be admitted to degrees.

The petitions to Parliament for opening the medical profession to women in the United Kingdom, which I mentioned in my last letter, are now in process of signature. Edinburgh has hitherto taken the lead in this matter, but the following extract from the *Daily Review* of that city shows that the University does not yet fully respond to the popular voice:

THE SENATUS AND THE LADY BOTANISTS.

We yesterday published a communication from the University Court, announcing that they had received from the Senatus a recommendation to allow the admission of ladies to the ordinary Botany Class during the summer session, thus relaxing the clause in the recently passed regulations, which requires every professor to give a separate course to ladies. The recommendation was made, it seems, at the instance of the

Professor of Botany, and there is no mention of any objection by any member of the Medical Faculty, but one of the Professors of Law, who seems to have feared that the wheels of progress might run too smoothly, "appealed" against it, and to our great surprise we find that the appeal was sustained. It is probable that there must have been technical reasons for the course thus taken—that in some way the proposal was not "in order"—for it can hardly be the wish of the University Court to put obstacles in the way of a measure, which seems dictated by common sense, and which is advocated by the professors immediately concerned. From the day when the four great powers of the University of Edinburgh decided that it was their duty and their wish to encourage and facilitate the medical education of women, it has seemed to us practically certain that some such step as that now proposed must be taken, sooner or later, if the boon accorded to the ladies was to be real and complete.

We are not inclined to agree with a contemporary in calling the arguments for *separate classes* during the present winter "a needless and unmeaning compromise," for when what seems to many people a startling innovation has to be introduced, it is well to do it with as much regard as possible for the nerves of weaker brethren; though those who know much of mediæval Italian history are well aware that the recent measure was in truth no innovation at all, or rather that the only thing new about it was the notion that men and women could not sit in the same lecture-room to learn the properties of oxygen or the characteristics of nerve fibre. This seems absurd enough to those who remember that at Bologna alone professional chairs have been filled by ladies no less than seven times, and three times out of the seven in the Medical Faculty! As, however, so many prophets of evil were sure that the University of Edinburgh was doomed if once it allowed a female foot within its gates—the least calamity foretold being the total falling off of the medical school—it was natural and prudent enough that we should not dare at once to do the wholly liberal and enlightened thing, but should feel our way by safe degrees in this fearfully hazardous new path. As, however, the *Lancet* announces that "there have not been for the last forty years so many medical matriculations at the Edinburgh University," it may be trusted that our ruin is not so imminent as was supposed.

That any real difficulty or ground of objection exists, we do not believe. If the constant attendance of both sexes at church and at popular lectures is not considered sufficiently in point, the complete success of joint medical study at Paris and Zurich may surely settle the question. The Dean of the Medical Faculty at Zurich reports that "the new practice has not in any way been found to damage the interests of the University; and it is hard to see what evils can accrue here that have been excluded there. It is almost an insult to our distinguished professors to suppose that the difficulty can lie with them, for we hold it an invariable law that just in proportion to a man's true love of science and real purity of mind will be his ease in lecturing on any scientific subject before any audience whatsoever. A clergyman, writing on this point recently, remarked that in such a case the professor's "example in treating subjects of the kind incidental to his work with equal purity and courage before an audience of both sexes will be far from the least valuable part of his teaching. It will bring home to the hearts of his hearers, with more force than any other argument, the truth that every creature, every ordinance, of God is good and pure." If it be feared that difficulties of a sentimental kind may arise among the students, we would inquire whether a mutual study of drugs and bones is peculiarly likely to lead to romantic results, and whether at any rate it is not as probable that men and women should get true views of each other, and (if deserving it) earn mutual respect, when associated to some small extent in hard daily work as when brought together at rare intervals amid all the intoxicating influences of theatre or ball-room. Some people again profess to see a danger in the "roughness" of the medical students; but, in the first place, such roughness is by no means universal; and, in the second, "rough" men are not necessarily unmanly, as those must be who would wantonly annoy women. As a matter of fact, we hear that the ladies speak in the strongest terms of the courtesy with which they have always been treated in the University.

A still more flagrant breach of academical honor and propriety at Edinburgh is thus characterized in a leading article of the *Manchester Examiner and Times* of yesterday.

One of the most singular of University "scandals"

comes to us from decorous Edinburgh. True it is the very antithesis of cases such as are only too familiar on this side of the border, of debauchery at night and a swoon in the Court next morning, but is not a whit less discreditable. The transgressor, however, is not a college student, but a college professor. The case admits of, we might say, demands, historic treatment. Some years ago Dr. Hope, then Professor of Chemistry in the University, gave a course of lectures to ladies—at that time quite an experiment—and was so much gratified, we are told, at their popularity, that he devoted the proceeds, amounting to about a thousand pounds, to found what have since been termed Hope Scholarships. We now get to a very modern period indeed. The chemistry class during last winter numbered no less than 236 students, of whom six were ladies, who had been admitted to study in the medical classes, "in accordance with the decision of the University authorities at the beginning of the session." A few days ago the results of the examinations were made known, when it appeared that one lady, Miss Mary Edith Pechey, was in the proud position of third in the list of honors, and another lady, Miss Sophia Jex Blake, tenth. Miss Pechey's success is the more gratifying inasmuch as she is a fresh student, while the two gentlemen who stand above her on the list have attended a previous course of lectures. Dr. Crum Brown, the professor of chemistry, in announcing these results, took upon himself to say that he should pass over Miss Pechey and award one of the Hope Scholarships to the next male on the list. This is directly in the teeth of the regulations made and provided for his guidance, according to which these scholarships are to be awarded to "the four students whose names stand highest in the chemistry class for the session." We understand that Professor Crum Brown justifies his action on the ignoble plea "that the women now studying in the University class do not form a part of the University class, on account of their meeting at a different hour." Great indignation has very naturally been excited in Edinburgh by this incident, and the question has been referred to the Senate of the University, who, though a corporate body, will, we hope and believe, act as honorable men.

THE INTERNATIONAL ASSOCIATION OF WOMEN ON THE C. D. ACTS.

The Central Committee of this Association has addressed the following letter to our Prime Minister:

GENEVA, March 25th, 1870.

To the Right Hon. W. E. Gladstone, Premier:

SIR: The Central Committee of the Ladies International Association, representing the adherent members of all countries, and acting in virtue of the mandate received from them, considers it a duty to add its protest to that of the English Ladies National Association against the "Contagious Diseases Acts."

Considering that the Ladies' International Association has undertaken as its mission to work incessantly at the amelioration of the social position and the moral welfare of women;

Considering that the Contagious Diseases Act, spoken of in particular, is, of all the laws unfavorable to women, that which lowers them to the greatest extent, and makes every attempt at recovery impossible;

Considering that it is as inhumane as it is illogical to throw the penalty for a fault upon one where two have shared the guilt;

Considering that if the government of a country has a right to punish a misdeed, it has also the obligation to study and to use the most effective means for the suppression of the causes which produce it;

Considering lastly, that in those countries where prostitution has been legalized and organized, experience has proved that immorality has established itself upon a constantly rising scale;

We have the honor to request of you:

1st. The repeal of the "Contagious Diseases Acts."

2d. That you will replace these Acts by needful sanitary measures, dealt out equally to both sexes.

3d. That you will bring under discussion, by means of a mixed Commission, the best means for overcoming the ignorance and the misery which are the first causes of prostitution, and thereby promote a general awakening of conscience and human dignity, which are the basis of morality.

The Central Committee of the Ladies' International Association,

President, MARIE GORGU.

Vice-President, MARIE FAUCON.

Secretary, ANNA GAUDILLON.

Treasurer, E. BOTCHET.

MAX DE RUED.

PAULINE LOGIER.

SUCCESSFUL ARTISTES.

The Royal Academy of Music at Stockholm, has just elected a third lady honorary member, Mademoiselle Sarah Heinze. The others are Mme. Lind-Goldschmidt and Mme. Norman-Neruda. A new opera, by the Baroness de Maistre, called "Les Roussalkas," founded upon a Russian fairy tale, has just been produced at a Brussels Theatre. Madame Arabella Goddard has been engaged as Solo Pianist at the approaching Birmingham Festival—a festival famous since the days of Mendelssohn. Madame Goddard leaves England in the autumn for a professional tour in Germany and France.

Mrs. Ward's picture for the next Academy Exhibition represents one of those pathetic interviews of the Empress Josephine with the infant king of Rome, which took place in the presence of her divorced husband.

George Sand's "Claudie," a *rue-drame*, or drama of peasant life, has been given lately at the Theatre Cluny with great success.

"L'Autre," by George Sand also, is being played at the Odeon. The first ten representations produced 42,500 francs—an unusual sum.

The *Souvenirs of Madame Vigee Le Brun* have just been published in Paris. She was a celebrated artist, who died in 1842, at the age of 87, after a laborious but prosperous life. Her talents as a painter placed her in relation with every Court in Europe, and her *Souvenirs* are full of interest. The beautiful picture of Queen Maria Antoinette, surrounded by her children, which is in the Gallery at Versailles, is by Mme. Le Brun. She painted the Empress "Catherine of Russia and the Queen of Prussia." From six to seven hundred of her portraits are mentioned in the *Souvenirs*. They are said to be "masterpieces of expression and grace, full of life, feeling, and freshness. Her profession was the sole thought of her life, or, to use her own words, 'peindre et vivre n'a jamais été qu'un seul et même mot pour moi!'"

LITERATURE OF THE WOMAN QUESTION.

In the new Italian Review, called the *Revista Europea*, there is a very interesting article by the editor, Signor Angelo de Gubernatis, called "La Donna Indo-Europea." The writer, who is an authority on oriental matters, describes the tendency of the Indo-European race, from the earliest times, to raise woman on a pedestal of ideal grandeur and beauty. Woman in the Vedic Hymns is the *patni*, or lady—the *dam-pati*, or mistress of the house; in the Slave tales she is the *Deux ex Machina*; and amongst the Greeks, the Germans, the Gauls and the Italians she appears as a sibyl, or prophetic priestess—a living and bright influence in the house and in the temple.

In the article on "La Posizione Legale della Donna," the authoress, Tatiana Svetoff, discusses Mr. Mill's work, *The Subjection of Women*, and shows that the equality of the sexes, as regards civil rights, has long existed in Russia, where, in the higher classes, women are free to dispose of their property, and where the education of women fits them for independent once and freedom.

Very truly yours, REBECCA MOORE.

WOMAN MATHEMATICIAN.—Mrs. Janet Taylor has just died in the extreme west end of London. Her business was to fit young men for sea life by instructing them in the higher mathematics. Her logarithmic tables were simple and correct to a surpassing degree.

WOMEN enjoy military rights on the coast of Africa, and an English naval officer says, a regiment of rifle women which he saw there was equal to any corps he ever met.

The Revolution.

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NEW YORK, MAY 5, 1870.

THE ANNUAL MEETING.

As this is the last REVOLUTION that can be seen before the first annual meeting of the National Woman Suffrage Association, a few words in regard to that event, additional to those already said, may not be out of place. It is already evident that there will be a large attendance. There will also be plenty of the best speaking talent of the country. Both these are at least most desirable, if not absolutely essential, for a successful meeting. But it is indispensable that there should be a spirit of deep, resolute, religious devotion to the cause which shall sink all minor and selfish considerations out of sight, even, if need be, the organization itself.

Civil governments and sectarian, or organized churches of any kind are but human devices to subserve the purposes or necessities of humanity. Man and truth are older than them all, will survive them all. So of all voluntary associations to promote special objects. They are needful, undoubtedly, to many; have long been used in noble ways to subserve noble ends. And, while human nature wanders in so much mental, moral and spiritual darkness as at present, the demand for such association will continue. Many are thus made useful who, without such arrangement, would accomplish little for the general good. Until men discovered and learned to use the mechanical powers, "main strength, mere muscular force was all the power exercised, and not much was ever achieved. Society action, is mind working without the mechanical forces. It enacts laws and repeals them, not by wisdom, but by majority of numbers, with or without wisdom, and seems to suppose the more numerous the voices, or the louder the cry, the wiser the decision, the better the government, irrespective wholly of the degree of intelligence or virtue which the individuals possess. China, at home, is a barbarous, heathenish country, and all Christendom is sweating and toiling day and night to enlighten, evangelize and save it. But out of its slums and sewers creep the most degraded and debased of all its myriads, and getting wafted to these shores, immediately they are invested with all the rights, privileges and immunities of the most cultivated, refined and christianized American citizens. And the whole national life, liberty, property, personal and collective alike, is at their mercy! always presuming, of course, that they are men, not women, rather males, not women. Such is freedom, civil and political, in the republican dictionaries of the nineteenth century.

So in ecclesiastical governments. The minister is selected by majority vote of both church and society, in some of the largest denominations; Suffrage being accorded to saint and sin-

ner alike. The Methodist denomination, an innumerable host, almost, are now determining by vote whether to permit a lay representation to its councils, or whether the government shall continue to be in the hands of the clergy alone. The Ecumenical Council, now in session, is seeking to stir heaven and earth, if not all under the earth, on the question of Papal infallibility, in hope to make the vote unanimous in that august body. The "Holy Bible" is such only by vote of councils, some of the books being retained by the smallest majority possible, and, it has been suspected, not always secured honestly at that. So ever is it in all bodies where numbers only, determine the most important questions.

Woman Suffrage Associations are no exception to the general rule, and hence the vast importance of being permeated, wholly imbued with the spirit and power of the doctrines inculcated, the great end to be attained. Even the question of Union may be inordinately pressed. What one society alone cannot achieve, without harmony, two, or twenty could not. What twenty, or two could accomplish together, one can alone, if wholly baptized into the genius and essence of the idea to be realized. Christianity itself was never more omnipotent than when burning in the heart and gleaming in the brain of a single Judean mechanic, and he expiring on the cross. The volcanic fires that raged in the breast of Peter the Hermit, kindled all Christendom, and eclipsed Vesuvius and all the Etnas, as, at the head of his legions, he swept past them into Palestine to rescue the Holy sepulchre. In the little soul of Joan of Arc was coiled the main-spring of one of the grandest revolutions that ever shook the thrones of Europe. John Brown, sturdy old bowlder, struck by God Almighty's hammer from the great rock of universal humanity, fell upon the slave system and ground it to powder, shaming all constitutions, courts, congresses and abolition societies out of sight forever.

With such hallowed devotion should the friends of Woman Suffrage muster at the coming Anniversary. That there are souls so baptized, spirits so consecrated, the work of the past twenty, nay the past two years, fully attests. And they alone, in time, would achieve the victory desired and sought. It was not mere poetic ecstasy when the ancient Hebrew sang of one chasing a thousand, and two putting ten thousand to flight!

But it is for the honor and blessing accruing to the workers themselves, rather than for the good done to others or the cause, that the most devoted and disinterested work. The best abolitionist who ever lived, or died, would testify that the good he derived in his work, was far greater than any he could have conferred. They are greatest who best serve, not they who are served. The least in the kingdom of truth, become greatest. Whoso would save life or leadership shall lose it. A majority of votes cannot unite what God hath not joined together. All the lightnings and thunders of all the skies cannot shiver nor sever what truth and righteousness, justice and principle have melted into one. Only through fusion of hearts and souls by the fervent heat of divine consecration to the right, can there be permanent peace. The true leader does not look for legions to follow. Electing ourselves leaders by majorities will not make us leaders. Calling one a leader does not create a leader. The real leader seldom is known, perhaps never acknowledged. Some-

body has well said: "Let a great soul incarnated in some woman's form, poor and sad and single, go out to service, and sweep chambers and scour floors, and the effulgent daybeams of such service cannot be muffled nor hidden. To sweep and scour will then become and appear supreme and beautiful actions, the very top and radiance of human life, and all people will take to mops and brooms."

It is work that constitutes true leadership, true membership even; not words, not speeches, not votes, not majorities, not presidencies, self or otherwise elected; but honest, earnest, hearty, divine work; in public or private, a broader at home, in council-chamber or bed-chamber, in cabinet or kitchen, or wherever or however such work is done; it is that, and only that, which earns, or constitutes real leadership, in any government, church, or society, that ever was, is now, or ever will be in existence. May that faith and consciousness prevail in every soul that shall attend the approaching Anniversary of the National Woman Suffrage Association.

P. P.

OUR PRESIDENT.

Who shall be the President of the National Woman's Suffrage Association? is the question on all lips and in all letters. Ordinarily I should say some woman most assuredly. It shows a want of faith in ourselves to place any man in that position. What should we think of the intelligent, cultivated black men in this country, if in their conventions they should always choose a white man to preside over them. We should say that they were either fools distrusting themselves, or knaves catering to the public prejudice in regard to their incapacity.

But unfortunately the women who have been leaders in this movement for a quarter of a century being human, are now so divided with personal jealousies and animosities that they cannot unite on any one of their own number, and women just coming into the movement shrink from the antagonisms such divisions involve, and refuse all official positions. Hence, in the present emergency, as a *war measure*, it seems both necessary and expedient to marshal our forces under the inevitable "white male;" whether we shall ever in the good time coming escape that dynasty, is yet to be seen.

The committee that met at Fifth Avenue Hotel, April 6, nominated Theodore Tilton, one of the most deservedly popular young men in the nation, for the President of the new organization, and the friends in favor of union throughout the country will no doubt confirm that choice in the coming convention.

As the cause of Woman's Suffrage becomes popular and large numbers come to its support, division is inevitable. There will necessarily be a difference of opinion as to "men and measures" in this as there has been in all other great reforms. Wide differences of opinion and modes of action have always existed in the temperance organizations. The anti-slavery society during the thirty years of its life has split right in two twice. The state is divided into parties, the church into sects, and to require that the 15,000,000 women in this country should move in solid phalanx in one bee-line is to suppose the millennium of harmony right at hand.

Accepting disunion then as part of the eternal plan for quickening action, and "white male" presidents as the most available for the present emergencies, let us have done with all back-biting, envy, hatred and malice, and look at the pleasant features of the situation.

We shall have the Suffrage hosts divided into two grand armies. One marshalled by Theodore Tilton, the gifted editor of the *Independent* and the Brooklyn *Daily Union*. The other by Henry Ward Beecher, editor of the *Christian Union*; thus securing the advocacy of our cause in three popular journals, and placing those distinguished gentlemen under special obligations to be zealous workers for Woman's Suffrage as some compensation for the high honors we shall confer on them.

The division with Boston for its inspiration and Mr. Beecher for its head, will take a rather circuitous route to glory, if by the way of Plymouth church, *The Christian Union*, Horticultural Hall, *The Radical*, and the Radical Club are to be brought into friendly, theological relations. A broadside from Mr. Garrison, such as he gave orthodoxy at Hartford would frighten half Mr. Beecher's followers from their propriety. However, they will probably reach the political citadel of equal suffrage some time when the union forces shall have the roads made, bridges built, and all things ready for a jubilee. The right wing will have the superior advantage in its leader of youth, fire, rare organizing talent, a daily paper unembarrassed by any connection with the unfortunate McFarland-Richardson marriage, and with the sympathy of a large majority of the old workers, and the co-operation of the mass of the earnest people in New York and through the west. In this association, too, all intelligent foreigners will find a place and fellowship, as they could not in any association called "American."

We would suggest that in the union of all elements outside of Boston, the name of the National Woman's Suffrage Association should be retained as *American*, is both too narrow and too comprehensive; for while it excludes foreigners, it covers the continent, the greater part of which lies outside our nation, where our laws have no jurisdiction. To change the constitutions of the federal and state governments so as to give the women within our borders the right to vote will be work enough for the present generation.

THE ANNIVERSARY—PRELIMINARY MEETING.

THERE will need no *last words* this week to ensure attendance. One form of slavery abolished, only reveals another more subtle, and hence more dangerous still. Just as the increasing day-light, shining into a gloomy cavern into which a benighted traveller once crept, revealed serpents and other poisonous reptiles more deadly than the wild beasts. Woman's freedom is not to be achieved in any child's play conflict. A Hebrew minstrel has sung:

"For every battle of the warrior is with confused noise,
And garments rolled in blood!"

But there are conflicts deeper, intenser than any solved in the carnage of battle-fields; even as there are griefs too terrible for tears. Men never surrender power long held, long indulged, gloried in, without a struggle. They need not be tyrants, as the term is commonly used, to make this true. In nothing does habit become second nature more than in the prerogative of ruling; and with a church three millions strong and a clergy numbering near fifty thousand, most of whom hold to Moses in his, "thy desire shall be to thy husband and he shall rule over thee;" and with Peter (him of the keys,) in the command, "wives, be in subjection to your own husbands, * * * even as Sarah

obeyed Abraham, calling him Lord," to support and sanctify that rule and authority, who ever looks for an easy conquest, a speedy triumph, entertains a most childish fancy. The conflict with southern slavery fulfilled many a fearful scripture and prophecy, but more yet remain to be seen and felt in all their dread reality. Let every one come to the rescue who dares, but let all count the cost. It is said there were giants in the ancient days. Let there be heroes now, for never was the need of them greater. President Grant prays "let us have peace," peace, but there is no peace. Congress and the press say the states are all reconstructed, but two or three, and the people believe them, but it is not true. Nothing is reconstructed yet. Nor can there be reconstruction by Congress, nor shall there be peace to the president, pray he ever so fervently, until every woman is the peer of the president, as is every man, in whatever pertains to political, civil, or constitutional rights. To make this plain, and to provide for its full realization at the earliest moment possible, is the main business of the anniversary gathering of the National Woman Suffrage Association in New York, on Tuesday morning next.

The first public meeting will be held in Apollo Hall on Tuesday morning at ten o'clock. There will also be a preliminary meeting of the members and friends of the Association, at the Woman's Bureau, 49 east 23d street, on the previous Monday evening, at eight o'clock.

P. P.

TIME TO REST.

It is a great thing for those who have been prominent in any movement to know when their special work is done and when the post they hold can be more ably filled by others. Having, in my own judgment, reached that time, at the present anniversary of our Woman's Suffrage Association I must forbid the use of my name for President or any other official position in any organization whatsoever.

Lucretia Mott and I called the first Woman's Rights Convention ever held, some twenty years ago; and for all this time we have been the standing Presidents for the various organizations in this movement. We have made a persistent demand for justice and equality to woman ever since, in public and private, in the face of opposition, ridicule, bigotry, prejudice, and persecution, and having thus bravely fought the world we are unwilling now to fight those who have nobly labored by our side. Alike we decline all offices for the future and to younger hands and braver hearts leave the consummation of the work that in hope and faith we so long ago begun.

The strongest mark of respect and affection our friends can now give, is to leave us free to pursue our individual work without the honors or trammels of official positions in future organizations.

E. C. S.

PRELIMINARY MEETING.—The Executive Committee of the National Woman Suffrage Association invite the delegates, members and friends of the association to a preliminary conference at the parlor of the Woman's Bureau on Monday evening, May 9th, at eight o'clock.

In behalf of the committee,

CHARLOTTE B. WILBOUR, Cor. Sec.

FRIENDS from a distance, coming to the Convention, will find a list of convenient boarding

places by calling at the Woman's Bureau, 49 East 23d street, on Monday, May 9th.

GERRIT SMITH ON TEMPERANCE.

COOPER INSTITUTE was well filled on Sunday evening, the 24th inst., and with a singularly appreciative audience, to hear an address on the subject of Temperance by its venerable patriarch and prophet, Mr. Gerrit Smith. The meeting was one of a series of Sunday evening meetings inaugurated and sustained by the Grand Worthy Patriarch and Sons of Temperance of this city. That perhaps is the reason why no more notice was given to it by the daily press. The meeting was certainly one of the most important and interesting of the whole season. The lecture, apart from any political considerations, was one of the most pathetic, powerful and convincing arguments and appeals in favor of total abstinence that has been heard in that or any hall in a long time. It reminded old veterans in the Temperance enterprise of twenty and thirty years ago, when temperance meant something—meant religion and righteousness; when drinking intoxicating beverages was denominated a *sin*, as well as vice and immorality—a sin against the soul, as well as body, to be repented of and forsaken, inasmuch as "no drunkard can inherit the Kingdom of God." Temperance meant something "in days lang syne" that the present generation know little of, and Mr. Smith, in portions of his excellent lecture, reminded at least one in his audience of those days.

And then the address had a political significance, was indeed a plea for a new Temperance party to be called the "Anti-Dramshop Party." The argument for that measure elicited a good deal of earnest but friendly discussion which was generously allowed, Mr. Barnum among others taking active part, in doubt of the wisdom and expediency of it. Others expressed similar doubts for various reasons. The proposition is to make war only on *drinking-shops* leaving wholesale dealers, distillers and importers unharmed, or at least unmolested. It was held that inasmuch as Mr. Smith had proved, beyond controversy, that the ranks of the drunkard are replenished from the temperate and the fashionable drinkers who purchase their wines and stronger liquors at wholesale, or at least by the quantity and not at "the dram shop," the supply of drunkards would not thereby be cut off. And farther, that such a measure would be, or at least would be said and believed to be, an attack on the poor who can buy only by the glass, while the rich could and would still indulge and keep alive, by their example, the appetite, the custom and all its consequences. Some thought it would be vain to talk of a party with the present tone of popular sentiment on the subject, and urged the need of a good deal more and more powerful moral agitation. This view of the question had many supporters, Mr. Smith himself by no means objecting. A woman insisted that the women must first be enfranchised, to which Mr. Smith most heartily agreed. Indeed, one of the finest passages in his address, or which was ever heard in any address, was his appeal to, and finally for, woman—which he closed with deep emotion in these words: "God bless dear, noble woman and grant her the ballot!"

Whatever may be said of the wisdom of a political party to suppress only the dram-shops, such a meeting as that in Cooper Institute Sunday evening, cannot but be productive of

immense good, and the more such the better. Mr. Smith, at three score and thirteen, has lost none of his earlier impressiveness of manner, wealth of argument, illustration and appeal; and still less can it be said that he swerves one millionth part of a hair's breadth from his old devotion to principle and the right. P. F.

"DAMN IT."

THE NEW YORK *Tribune* publishes rather severe comments on the wickedness of women ever allowing themselves to be in so unhappy a frame of mind as to feel like saying "damn it," and reads us quite a lecture for confessing to such weakness on one occasion.

At the time referred to, good *Tribune*, please note, we did not swear, but nobly resisted the sore temptation, though in that tempest-tossed condition of mind in which we had observed that great and good men make free use of this popular expletive. In a long acquaintance with Mr. Greeley, the distinguished editor of the *Tribune*, we have noticed that in those dire emergencies, when nothing else could be said or done, he invariably said, "damn it," and evidently felt better.

On one occasion, in Music Hall, Boston, even the silver-tongued orator, Wendell Phillips, wound up one of his glowing periods in denunciation of the cruelty and injustice of Massachusetts to the colored race, with the profane climax, "God damn the Commonwealth of Massachusetts!" Lydia Maria Child, a "venerable matron," clapped him so lustily that she broke her wedding-ring in twain. We notice, too, that even the polished Thomas Wentworth Higginson or Julia Ward Howe, in a recent number of the *Woman's Journal*, has sworn by "St. George, that the work goes bravely on." This irreverent use of the name of a departed saint strikes us even more unpleasantly than the profanity of Messrs. Greeley and Phillips.

With such associations and examples in the leading minds of the republic, was it an unpardonable sin, that in the most perplexing situation imaginable, the thought of "damn it" should have crossed our mind.

THE OPENING SESSION.—On Tuesday morning at ten o'clock, the anniversary exercises of the National Woman Suffrage Association will commence at Apollo Hall, corner of Broadway and 28th street (entrance on the latter,) by an address from the President, Mrs. Stanton, the annual report following by Mrs. Charlotte B. Wilbour, Corresponding Secretary of the Association, to be succeeded by Rev. Mr. Burton, of Hartford, and others.

EXCELLENT.—It is said the movement at Washington in opposition to Woman's Suffrage has culminated in an organization called the Anti-Sixteenth Amendment Society, and two meetings have been held at the residence of Admiral Dahlgren; and a memorial, drawn up by his wife, is circulating in social circles, and will ultimately be laid before Congress.

All right. Let both sides and all sides do and be their very best. In John Quincy Adams's time a petition was sent to Congress against abolition, signed, or purporting to be signed, *wholly by slaves*. Twenty years hence, one report will be just as creditable to the parties, if not just as true, as the other. We have made a fearful amount of history in the last forty years. Wise men and wise women will beware what they transmit to posterity.

OHIO STATE SUFFRAGE CONVENTION.

A Mass Convention of the friends of Woman Suffrage in Ohio, was held in Dayton on Wednesday and Thursday of last week. Miss Anthony, who was present, reports it as very fully attended, three sessions each day, the discussions able and earnest, the interest becoming more and more intense to the very last. The Dayton newspapers appear to have taken a very friendly interest in the Convention, and published liberal reports of its proceedings. From the *Daily Journal* it is apparent that the subject of Woman Suffrage has reached to the more influential classes and that they are giving it candid and careful consideration. The *Journal* reports the following as in attendance:

Miss Sallie E. Joy, reporter and correspondent Boston Post; Miss Susan B. Anthony of THE REVOLUTION, New York; Mrs. Dr. Haggart, Indiana; Miss Lizzie M. Boynton, Indiana; Mrs. H. M. Tracy Cutler, M.D., Cleveland, President of the Convention; Mrs. Miriam M. Cole, editress of the *Woman's Advocate*, Sidney; Mrs. V. Longley, Cinn.; Mrs. Graham, Secretary Convention; Prof. and Mrs. A. T. Keckeler, Cinn.; Miss Elizabeth Coit, Columbus; Mrs. Dr. Woody, Eaton; Mrs. Tuttle, Eaton; Mrs. Ellis, Yellow Springs; Mrs. Stewart, Springfield; Mrs. Morrill, M.D., Cleveland; Mrs. Griffin, Cinn.; Miss M. Hunt, Greensburg, Ind.; Mrs. and Miss Howell, Cin.; Mrs. M. C. Allison, Xenia; Miss C. D. Montgomery, Xenia; Mrs. D. E. Bronson, Cinn.; Mrs. C. C. Smith, Columbus.

Mrs. Helen M. Tracy Cutler presided, and in a very able address referred to the fuss made about the Woman's Suffrage advocates turning the world upside down. It was not proposed to do any violence in working the reform which women were seeking to effect. In one land, at least, all men had been made equal before the law. The women had waited a long time for the simple justice which had recently been meted out to the negro, and they now demand that the same simple justice be meted to them. The reform which the members of the Convention, and women all over the country, sought to effect, was a peaceable one, and would not bring on the violence and bloodshed which another reform had caused; but it will be effected in time, all the same. She desired the government consistent. All should have the same political rights; and until the right of Suffrage is extended to the women, the government is perpetrating an injustice which the women have already too long suffered. It was not enough that woman is "tenderly cherished," and has any amount of "affection wasted on her." It is not true, in most instances; and if it were, it is merely dwarfing female being, and making women unfit to discharge the duties of life. We had our forefathers, and we had our foremothers, too; and they bore the trials, troubles and dangers incident to pioneer life, as well as the men. They were robust and healthy, and were competent, physically and mentally, to grapple with the rugged questions which arose in the early history of our country. They were a strong contrast to the women of now-a-days, who are being made merely delicate toys for man's amusement and pleasure, and totally unfitted for the active duties of life—petted and spoiled, so that they will necessarily become weak in body and enervated in mind. But what will this condition of women entail on society? What will be the character of the sons of these women? They will become enervated too, and the race will eventually run out. The sons are said to take after the mothers, inheriting their qualities, and it is easy to see what frightful enervation is being brought about under the present social system. Daniel Webster failed to transmit his great talents to his posterity. The same may be said of most of those whom we style our "great men." It is because the wives of these men were chosen from pretty little girls, who had scarcely enough vitality to live and move, to say nothing of sustaining the necessary maternal and domestic relations to her family. It is time that a revolution be effected in this important matter which so deeply affects society.

The *Journal* adds, we have not the space to give even an outline of Mrs. Cutler's address, which was an able one, and was listened to with the most respectful attention. Nor is this to be wondered at; for she is a fine looking, motherly woman, near the half century milestone of life, uses excellent language and talks sensibly.

Among the persons taking active part in the Convention, were Mrs. Dr. Keckeler and Mrs. Longley of Cincinnati, Mrs. Graham, Mrs. Griffin, Mrs. Cole, Mrs. Livermore, Miss Boynton, Miss Anthony.

From the list of resolutions considered and adopted, the following are taken:

Resolved, That as the democratic party has long since abolished the political aristocracy of wealth; and the republican party has now abolished the aristocracy of race, so the true spirit of republican democracy of the present, demands the abolition of the political aristocracy of sex.

Resolved, That as the government of the United States has, by the adoption of the Fifteenth Amendment, admitted the theory, that one man cannot define the rights and duties of another man, so we demand the adoption of a Sixteenth Amendment on the same principle, that one sex cannot define the rights and duties of another sex.

Resolved, That we rejoice in the action of the noble men of Wyoming, by which the right of Suffrage has been granted to the women of that Territory.

Resolved, That we feel justly proud of the action of those representatives of the General Assembly of Ohio who have endeavored to secure an amendment to the State Constitution, striking out the word "male" from that instrument.

While the resolutions were under consideration, Mrs. Cutler, the President, made some interesting statements regarding the labor of women, and the compensation they receive, in contrast with men. She had recently visited the departments at Washington, where a large number of women were employed. She was told by those who had the opportunity to know, that the women performed more work than men, and did it better. The women received from \$600 to \$800 per year, and the men from \$1,200 to \$2,000. In Cincinnati, Mr. Richoff, School Superintendent, said he received more real aid from the female assistants in the schools than from the men. "Then," said the speaker, "why don't you pay them as well?" "I have no say in the matter," returned Mr. R., "but the reason, I presume, is, because they can't vote." Mrs. C. hoped the time will soon come when men will not be paid salaries twice as high as women, for the same labor, simply because they wear boots and pants!

Only the first day's proceedings have come to hand, and the names of several prominent persons present, Mrs. Livermore included, do not appear as having spoken. From a very sensible and practical speech by Mrs. Cole are the following passages:

She said woman had been so long in the hands of man as a dependent being and serf, that her demand for the rights which justly belonged to her fairly startled the men, and astounded not a few nervous women. But, as women were in earnest about securing their rights through the ballot, men will at last lose their astonishment, and come to the conclusion that there is justice in their claim. Every year finds the employments of men and women interchanging more and more. The characteristics of the male and female mind are becoming less and less distinct. Men are beginning to recognize that women are adapted to many employments for which they were formerly supposed to be unfitted. The trouble had been that women had not been properly trained. Give boys the gew-gaws that are given to the girls; train them in idleness and dependence, as you do the girls, and what will become of the boys? Give girls the same incentives to ambition that you do boys, and the girls will soon catch up with them, if they do not go ahead of them. Men and women have the same tendencies to do good or evil; why is it that women can only occupy a questionable position in courts; that they can be in the prisoner's box, but they are unfit to sit on juries? The speaker thought it was quite as proper for women to sit on juries as to attend balls, where the dancing makes them dizzy, and wine heats their brains. It was folly to ask—"Why are women not satisfied now-a-days, like their mothers and grandmothers?" Why not ask—"Why don't you sand your floors, spin your own yarn, weave your own

dresses, and cultivate only holly-hocks, poppies and saffron?" The times have changed and people have changed with them. We must be equal to the emergencies of the day as they arise. As there are more women than men, it stands them in hand to be self-sustaining. Women must be independent of protectors. She must be as free and self-sustaining as man. She should have the same advantages as man, and the avenues of labor and trade should be open to her the same as to man. In order to be free, she should have the right of Suffrage to make her independent and maintain herself. This cannot be a free government when all people are not free and equal. And now that the black man is free, the nation has made a big step towards perfect freedom. The women are certainly, after the colored man, entitled to Suffrage. When women are given the franchise then will the country be entirely free. As a wife and mother, she would not advocate any measure which will make woman independent of man; they are independent and she would not have it otherwise; but she wanted man and woman equal. Those who are opposed to women going into politics, because it will throw them among rough men, forget that the women meet these same "rough men" in parlors, in churches, in public meetings and elsewhere. Why is it that just because women have ballots in their hands that it so wonderfully transforms them? And why is it that because woman is in a condition to earn her own living, she becomes less lovely? A woman who has a good home is well situated; but she may not always have a comfortable home, and she should be placed in a condition to have equal chances with man in earning a livelihood. Let the same avenues of business be open to her. The great majority of married men are in advance of their wives. They have broader views of life, because they are out in the world, and their aims and hopes keep their mind buoyant. But their wives lead a monotonous life at home, over needle, pots and kettles, and few hopes and aspirations. If she is to educate her children and prepare them to enter upon busy life, she should learn more than mere house-keeping. Women, like men, have versatility of talent. In order that their talents may be developed, she must be given the same opportunities. That is what the Woman's Suffrage movement is intended to bring about.

WOMAN AS SLAVE-TRADER.—Major Millinger, in a paper recently before the Anthropological Society of London, said: "All the ladies in Constantinople are slave dealers. Every woman who has any capital to invest becomes an importer of her own sex from Circassia. The business is safe and profitable, for white slaves are a necessity to the Musselman dynasty. It is contrary to the statutes of the empire for the Sultan or his family to marry any but slaves, and in the Seraglio it is the Circassians who receive the best treatment and alone attain the highest honors. So intimately is slavery bound up with the social and political systems of Turkey that, in the opinion of Major Millinger, the extinction of the former must imply the destruction of the latter."

And women there do not desire any change of their condition, either as trader or slave, any more than some equally benighted women do not want to vote; but is that any reason for entire non-interference? All three classes need light, knowledge, gospel, missionaries, **THE REVOLUTION.** P. P.

THE EIGHT HOUR LAW.—The New York legislature enacted it just at the close of the protracted session, and the Governor issued a proclamation a few hours after its passage announcing the fact, and calling the attention of the people of the state to its provisions. Eight hours are proclaimed to be the legal measure of a day's work for all classes of mechanics, workmen, and laborers, excepting those engaged in farm and domestic labor."

Excepting those, that is, who do the most laborious, most confining and every way most disagreeable work. How will it be about the wives, about all the women of the favored classes! In factories and in some other departments of work women may fare as well as men under the new law. But in three-fourths of the instances, taking the whole state together, woman's work in New York will be as before, not eight hours a day, but fourteen and often

more; and every day, at that, Sunday and all fair weather and foul, summer and winter, in youth and age. Perhaps this is as well as legislators can do, but until woman is taken into the government councils, by vote and voice, by holding office, too, as well as electing men to office, we must expect to see just such limping, halting one wheel, as well as "one horse shaying" as this.

P. P.

CONSOLIDATION.

EDITOR REVOLUTION: Will you permit me to propose in your columns a plan for securing unity of action among the friends of Woman Suffrage, and to request your editorial opinion as to its advisability? It is simply as follows:

1. That the National Woman Suffrage Association and the American Woman Suffrage Association, at their respective meetings soon to be held in New York city, vote to unite in calling a National Convention at some place and time mutually agreed upon.
2. That both these Associations, at the conclusion of their respective sessions, vote to adjourn without day.
3. That the Committee which called the Conference at the Fifth Avenue Hotel on April 6, vote to withdraw the Constitution and list of officers which it has published in its proposed basis of union.
4. That the National Convention thus called by the concurrent vote of the two existing Associations, draft its own Constitution, elect its own officers, and determine its own name.
5. That the friends of Woman Suffrage agree to ignore all past issues, and work with a will to support the Association thus made in form and in fact representative of the entire movement.

F. E. ABBOTT.

Toledo, O., April 25, 1870.

Most excellent suggestions, to which we of **THE REVOLUTION** say, Amen!

BROOKLYN EQUAL RIGHTS ASSOCIATION.

At the annual meeting of this association held on Monday evening last, the following list of officers was elected for the ensuing year:

President—Mrs. Celia Burleigh.

Vice-Presidents—Rev. H. W. Beecher, Mrs. Moses S. Beach, Rev. John W. Chadwick, Mrs. G. T. Jenks, Mrs. Wm. Howland, Rev. A. P. Putnam, Mrs. John J. Merritt, Prof. G. W. Plympton, Mrs. Edward E. Bowen, Mrs. Edwin A. Studwell, Miss Mary Hillard, Charles M. Field.

Corresponding Secretary—Mrs. Elizabeth R. Tilton.

Recording Secretary—Mrs. Nellie Ames (Eleanor Kirk.)

Treasurer—Mrs. Anna C. Field.

Executive Committee—Mrs. Laura C. Bullard, Francis D. Moulton, Mary C. Hathaway, Stephen M. Griswold, Ellen T. Brockway, Edward S. Bunker, Mary M. Barney, William P. Libby, Laura F. Beecher.

GENEROUS TRIBUTE.—Gen. Sherman writes to one of his friends in New London, Conn., that he rejoiced to learn that the people of that city ratify the appointment of Mrs. Mower as postmaster, and adds, "Let them now help her in the discharge of her office and be patient until she masters it." He says, if the country wants brave men in hours of danger they must

remember the widow left desolate and the children who need food and education.

THE QUESTION OF THE HOUR.

UNDER this title, Mr. Brittan of the Newark (N. J.) *Real Estate Record*, has a long and able article in support of Woman's Right of Franchise. Mr. Brittan has long been a prominent leader in the hosts of Spiritualism, and in the extracts copied as follows, he but expresses the general sentiment of nearly the whole immense body of that form of Faith:

The question that just now most deeply concerns the interests of society is that which involves the political enfranchisement of woman, and her equality with man before the law. Woman's natural rights are not respected. On the contrary, they are unblushingly sacrificed; and the majority of our politicians of every school seem willing to have this iniquity continue.

As a nation we are grossly inconsistent. It is not long since we permitted the slave-pen and the auction-block to stand under the shadow of the National Capitol and beneath the folds of the star-spangled banner. The nation did not comprehend the danger of such injustice and inhumanity. When the arguments of Reformers and the denunciations of outraged humanity failed; when the most cogent appeals to the reason and consciences of men were all powerless, God and the stern logic of events prevailed, and the shackles of millions were broken. The nation had refused to be admonished. It even justified the gigantic wrong and seemed to glory in its infamy. It was only through the instrumentality of a fearful judgment that the abomination could be removed. And so the nation was left to bear its heavy cross; and all nations witnessed the shame of its terrible crucifixion. And thus our country expiated its deadly sin in one mournful libation of tears, and sweat, and blood.

And still we have not half learned the lesson suggested by the recent conflict. At best the democratic idea is only an abstraction, so long as half the people have no voice in the government. It is true we do not make a formal sale of women in the open market; but in a certain sense they are sold, nevertheless. Nor do we regard them as slaves, yet they are politically bound. Comparatively few women appear to be sensible of the restraints imposed upon them, simply because those limitations are a part of the common experience of the sex. But the more enlightened women do realize the truth, and hence earnestly demand the freedom of nature and the independence of citizenship, are entitled to be heard for themselves and for their cause. It is not enough that we gild their chains. We may burnish the walls of the prison house, but this will not satisfy the captive who yearns and sighs for liberty. Woman modestly but firmly insists that her acknowledged natural rights shall now receive a political interpretation—in short, she asks for freedom. It is a reasonable request, and her prayer should be promptly answered.

THE Boston Journal says: Miss Anna E. Dickinson has recently received invitations to deliver the commencement orations before Antioch College (Ohio), Middletown (Connecticut), and Ann Arbor University, in June next. She has been obliged to decline them all, as she is to be engaged all summer in researches into the history of Joan of Arc, on whose wonderful career she will lecture next winter. Miss Dickinson has lectured in Boston every year for ten years, and her popularity seems to have increased with every visit; for she has already received invitations to lecture in five different courses in this city next season.

MISS MORGAN, an English lady, has proceeded to the degree of M.D. in the University of Zurich. Her thesis was read before an audience of over four hundred people, and was received with loud applause.

MISS FAWCETT, re-delivered her lecture recently, on the "Electoral Disabilities of Women," at the Greenwich Lecture Hall, London.

She was introduced by the chairman, Mr. John Stuart Mill, and her address was loudly cheered at its close.

FUTURE PUNISHMENT.

Mrs. L. N. FOWLER is lecturing in Scotland on the Laws of LIFE. The London *Advertiser* reports one of her addresses, a few periods of which read thus:

It was generally the case that, where the mother was ignorant, there was a low state of education in the family, but the lecturer did not blame women for that, but men, because they would not have women educated. She thought if Parliament would pass a law that no one could be married unless he or she could sign the register, there would be such a demand for education that it would do as much good as the Education Bill. Every woman ought to learn to nurse, and for that at least it was generally allowed she had capacity. (Hear, hear, and laughter.) But if only one class was to be educated, it was of more importance that women should be that class than the sterner sex, because they had the bringing up of children. In order to condone for its past errors, society had much to do. The first important step that ought to be taken was, that the doors of institutions that were already established for education, especially those for medical education, ought to be opened, or new ones instituted, for women. There should be a large institution in every town of any size for women of every rank and station in life. Among the departments there should be one for young ladies. She knew it was not fashionable among many young ladies; and the more fashionable the ladies the less fashionable was the subject. (Laughter.) Was there no one to lay the corner-stone of such an institution? She would to God she could touch some human heart—some one who had either the means or the influence, and then she would almost feel as if her work was beginning to be done. (Applause.) The question, she repeated, was not a woman's question simply. Man's entire life might be guided by the weak hand of a woman. Young men need not go into the other world for torments—(laughter)—for if they got by their fireside a weak-minded, namby-pamby woman, she (Mrs. Fowler) would warrant them she would bring them torments and plagues enough in this life. (Loud applause, and great laughter.) After laying the foundation of a physiological education, she would have every girl educated for some purpose in life. When any one told her that home was woman's place, she pointed him to thousands who had no home to cover them; and, after showing the benefit which an educated woman bestowed on all with whom she came in contact, she remarked that the coming woman should be one who would be so well educated in every department of life that she would be fit physically, socially, morally, intellectually for every department, ay, for every emergency, in life to which God should call her; and when she was thus educated and thus fitted she would be the greatest blessing to man that ever had been given him. (Loud applause.)

THE CONVENTION AT DAYTON, OHIO.

THE west is evidently wide awake on the Suffrage question. The people are working with an earnestness and zeal almost unknown in the east, except to the more immediately interested, who are making a life labor of the cause. The two days' convention at Dayton, which closed on Thursday evening, was freighted with interest. Earnest women, strong in their purpose, were there from all parts of the state. They of the west do not think so much of distances as we do, and consequently nearly every town of note was represented. Cleveland sent her women there from the borders of her lakes; Cincinnati sent hers from the banks of the Ohio; Columbus, Springfield, Toledo and Sydney were represented. Not merely the active workers were there, but those who were comparatively new to the cause, all interested, all dead in earnest. Young girls in the first flush of youth and prettiness, a new light dawning on their lives and shining out through their eyes, waiting, reaching longing hands for his new gift to their womanhood. Mothers on

the down-hill side of life, quietly but so gladly expectant of the good that was coming so surely to crown all these human lives. Most of the speakers were western women—Mrs. Cutler, Mrs. Coles, Mrs. Stewart of Ohio, and Miss Boynton of Indiana. The east sent our own Susan B. Anthony, and Mrs. Livermore of Boston. Like every other convention, it got more interesting to the people the longer it continued, and just when the speakers were so tired that they were glad the work for the time was done, the listeners, like a whole army of Oliver Twists, were crying for more. They are likely to have more—a great deal more—before the work is done completely, for it is evident that the leaders don't intend to let the thing rest where it is, but push it forward to final success. That the people are in a state of mental agitation, and are much mixed up in their ideas, a little incident on the railway train from Dayton proves. A man attempted to argue with Miss Anthony on the question. After considerable talk he told her that although there were several ladies in favor of the movement in the town where he lived, in Pennsylvania, there had never been a convention. Snuffing the battle from afar, Miss Anthony asked impulsively, "Tell me the names of some of these women." "Well, I'm willing—one is Mrs. Joseph Sill, cashier of the bank." Miss Anthony was jubilant, but her rejoicing was cut short by the conclusion of the sentence, "or her husband is." They can't tell which is which, and they've never had a Convention.

A FELLOW-TRAVELLER.

A SOUTH CAROLINA CHEER.

COLUMBIA, S. C., April 23, 1870.

DEAR REVOLUTION: The ratification of the Fifteenth Amendment to the Constitution was celebrated in this city, on the 21st inst., by procession, display of banners, torchlights, bonfires, fireworks, and speeches of no ordinary character. It was a grand jubilee, and the more so, from the fact that several of the speakers, and among them Governor Scott, took strong ground in favor of Woman Suffrage. To one, like myself, who was almost alone in this state, for a quarter of a century, as an advocate of emancipation and of Woman Suffrage, it is extremely gratifying to find the one accomplished fact and the other the next great work for a speedy consummation. It is now a self-evident fact, that our worthy sisters will very soon stand up with us to protect and defend the government, and themselves, with the ballot. If woman be the "weaker vessel" indeed, the reason is only the stronger for giving her the ballot. Giants in wealth, intellect and physical power may be deprived of it, and lose but little; but not so with those who have no other means to protect themselves. The ballot is everything to the poor and oppressed, and all such are hopelessly in the hands of their enemies without it.

If woman cannot bear arms and fight, she may nevertheless bear sons to take her place, but will hesitate long before she casts her vote for a war which may peril the life of the husband, son or lover. She will find other and better means for the settlement of national disputes, and will doubtless prefer arbitration before, rather than after the fight! Then, and not till then, will "swords be beaten into ploughshares, and spears into pruning hooks!"

It was no less a pleasure than a duty for me to advocate the right of Suffrage to woman, as well as to the colored man in supporting the

Fifteenth Amendment, in the Fortieth Congress—and now, as a plain citizen of the freest and best government on earth, I am expecting, ere long, to march to the polls with my "better half," there to deposit our votes with those of the virtuous and patriotic for candidates who will make that government as pure as it will then be free! There is no other way possible to reach the fraud and corruption everywhere so apparent among the politicians of our land.

Good-bye whiskey-rings, grog-shops, bawdy-houses, and pot-house politicians, when women vote! Good-bye to the intolerable abuses which recreant men have heartlessly heaped on the heads of defenceless women! Good-bye, ye vile and corrupt corruptors of the sons, fathers and brothers of those who will then hold you strictly accountable for your crimes, and send you forth to your native slime to fester and rot for ever.

To this end let every friend of the race labor diligently and uncompromisingly, feeling assured that in the enfranchisement of woman will be found a remedy for most of the ills incident to the practical application of our republican theory, and the precursor of a millennial reign of peace, prosperity and happiness to all.

Very truly yours, etc.,

SIMMON CORLEY.

WOMEN AS JURORS.

BY JUDGE HOWE, HIMSELF.

So many things have been said about the Wyoming jury women by foes and friends, that the subject almost grows stale. But what Judge Howe himself said before whom the murder case was tried, is too important to be overlooked. Mrs. Bradwell, the faithful and able editor of the *Chicago Legal News*, wrote the judge for his opinion of the propriety of women as jurors, as well as of the conduct of the women in the important murder case he had just tried with women for the first time in America, and in the nineteenth century, in the jury box. The reply is of great length, but the following is a fair specimen of the whole. After acknowledging himself as not in favor of even Woman Suffrage, he proceeds to say:

With all my prejudices against the policy, I am under conscientious obligations to say that these women acquitted themselves with such dignity, decorum, propriety of conduct, and intelligence as to win the admiration of every fair-minded citizen of Wyoming. They were careful, painstaking, intelligent and conscientious. They were firm and resolute for the right as established by the law and the testimony. Their verdicts were right, and after three or four criminal trials the lawyers engaged in defending persons accused of crime began to avail themselves of the right of peremptory challenge to get rid of the women jurors, who were too much in favor of enforcing the laws and punishing crime to suit the interests of their clients! After the grand jury had been in session two days, the dance-house keepers, gamblers, and demi monde fled out of the city in dismay, to escape the indictment of women grand jurors! In short, I have never, in twenty-five years of constant experience in the courts of the country, seen a more faithful, intelligent, and resolutely honest grand and petit jury, than these.

A contemptibly lying and silly dispatch went over the wires to the effect that during the trial of A. W. Howe for homicide (in which the jury consisted of six women and six men) the men and women were kept locked up together all night for four nights. Only two nights intervened during the trial, and on these nights, by my order, the jury were taken to the parlor of the large, commodious and well-furnished hotel of the Union Pacific railroad, in charge of the sheriff and a woman bailiff, where they were supplied with meals and every comfort, and at 10 o'clock the women were conducted by the bailiff to a large and suitable apartment, where beds were prepared for them, and the men to another adjoining, where beds were prepared for them, and where they re

maintained in charge of sworn officers until morning, when they were again all conducted to the parlor and from thence in a body to breakfast, and thence to the jury room, which was a clean and comfortable one, carpeted and heated, and furnished with all proper conveniences. The cause was submitted to the jury for their decision about 11 o'clock in the forenoon, and they agreed upon their verdict, which was received by the court between 11 and 12 o'clock at night of the same day, when they were discharged. Everybody commended the conduct of this jury, and were satisfied with their verdict, except the individual who was convicted of murder in the second degree. The presence of these ladies in court secured the most perfect decorum and propriety of conduct, and the gentlemen of the bar and others vied with each other in their courteous and respectful demeanor toward the ladies and the court. Nothing occurred to offend the most refined lady (if she was a sensible lady) and the universal judgment of every intelligent and fair minded man present was, and is, that the experiment was a success.

WHAT A SOUTH CAROLINA WOMAN SAYS.

DEAR REVOLUTION: Would a letter from Charleston be agreeable? If so, you shall hear some of the signs of the times in our section. The theory of "Woman's Rights" here has not received favorable attention. An agitation of the subject would generally be considered dangerous to the respectability of its supporters as well as to the temper of its opponents. But to a well-trained ear, like that of the maiden at Lucknow, there are sounds and signs which inspire hope for the future. Some of these float in the air and some are buried in the depths of men's souls. The true incipient, celestial principles, which you so faithfully advocate, are here, still in the chaotic or nebulous stage, which time and favorable agencies will doubtless solidify into tangible realities. Whilst walking on our streets the other day, the breeze brought back from some promenaders, these words: "When women vote, we will take some of your offices!" At another time I heard this from the lips of a traveller and intelligent lady. "I have no agent: I buy these houses myself! I go to the auction and bid my own prices, finding no insult, no trouble; for I say no more than my business requires, and I meet with every respect." Her face was beaming with smiles and her eyes glared with the happy consciousness that she was a power in the world herself! A consciousness which bears life, health and beauty to woman as well as man.

Not long since, the subject of Woman's Rights came up in the presence of one of our most mature and legal minds. His sole remark was like a bomb from Gilmore's "Swamp Angel"; "Women will vote in ten years time!" A smothered sigh and a glance of despair accompanied the declaration. My face kept a decorous gravity, but heart and hands came near giving an irrepressible encore, with three cheers and a "Viva la Revolution!" for well I knew that to THE REVOLUTION, its heroic leaders, its undismayed firmness and vigorous assaults, we owe the glorious confession, "Women will vote in ten years time!"

Another favorable indication is found in our local papers. Those persons who take no paper advocating the Rights of Woman may acquire quite a fair knowledge of progress in that direction from selections and quotations, and that too, without disparaging comment. They read and know of the whereabouts and sayings of Mrs. Stanton, Miss Anthony and other great lights. They hear of the unexpected good behaviour of the Wyoming female jury! of the lady students at law,—of the persistent chemical sit-

tings of the Miss and Mrs. Doctors; and finally of the undaunted Claflin and Woodhull, Bankers! These seeds are small, but of full germinating power—with the English sub-soiling process of John Stuart Mill, will, doubtless, following nature's unvarying laws, spring up into green, umbrageous life. Mill's "Subjection of Women" is for sale in our bookstores and our people are fond of English styles and sentiments.

In one of our circulating libraries are found "Elsie Magoon," "One poor Girl," and the writings of Gail Hamilton. These books and others similar, like the leaven hid in three measures of meal, will leaven a large lump.

In our "City by the Sea," as in a thousand others, we have many curiosities of the man code. We have "rights" in the wrong hands! One can go out shopping and purchase all the pieces of a ladies wardrobe from as fine looking gentlemen as ever sold a petticoat. Some of these wear their hair parted in the middle and make replies to their "fair" customers in the sweetest of voices; but to a reflecting woman, it raises a feeling of indignation, to be forced to allow a man and a stranger to select for her a chemise yoke or a night-dress embroidery!—to receive directions for wearing a bustle from another; to take advice on corsets from a third; to ask for night-caps from a fourth, and so on. Adopting the ordinary course of reasoning, it is strange that man should step so far out of his noble sphere as to usurp this little prerogative of woman! in other words, that he should adopt such feminine airs!

Another curiosity of the man code was displayed at the recent commencement of our Charleston College. It was the oratorical opinion of one of the young graduates that Woman's Rights is a sort of hydra-headed monster, to be slain in the outset by his knightly arm! That woman should retain her angelic nature—that by means of her patience, her prayers and tears, she should be a sort of vicarious interloper between man and his maker! That she should ever be found with a roll of lint in one hand and a bunch of violets in the other—to which may be added as necessity requires, a "crown of thorns!" Perhaps this was not the literal language used on that occasion, but it is my poetical remembrance of it. This may show in some degree the darkness that hangs over us, but we have another evidence still more painfully true—that we lag far behind the supporters of the Sixteenth Amendment. The voices of your noble leaders, Mrs. Stanton, Miss Anthony, and others, are never heard in our public halls. They travel west to Kansas or to the Pacific, where they are received with warm and most respectful hospitalities. Never southward turns their course. We have a charming theatre, churches and halls—but the necessity of Charleston is open hearts to discuss and receive the great progressive truths of the age.

DRAMATIC.

DEAR REVOLUTION: I have often been surprised that your valuable and reformatory pages seem completely to ignore the Drama. Now we, women of the stage profession, no matter how high or how low the position, have some little claim to the sheltering wing of the good "Susan" as well as others; and one line occasionally will make us feel, realize, that, at least among the "women who dare," we are not as the forsaken ones; that, in them, we will find friends to encourage, stimulate us to be true,

earnest workers. Women in every sense of the term.

Last Friday night a dramatic entertainment, by amateurs, under the auspices of Ladies of Sorosis, was given at Union League Hall. The *Tribune*, with its usual uncharitable vindictiveness, lashes it right and left. What if there was reason for criticism, was there no good, nothing deserving of encouragement? Oh, no! not from the intellectual reporters of the *Tribune*. Perhaps the independent ladies of Sorosis did not *see*; they are behind the times, and must learn that newspaper favor is bought; newspaper truth very rare. Maybe I am harsh; perhaps these gentlemen reporters never grew wise men; perhaps they were born with pen in hand, ideas, words at command; they may not know anything about a beginning, a first effort—may ignore the quiverings, the misgivings always attendant upon our first attempt to fill some position in life, no matter how simple it may be.

Where do we find any man or woman who *always* was great? Nowhere. The Wallaces, Forrest, Booths, first and second, Charlotte Cushman, Ristori began, were laughed at, made—so to speak—ninnies of themselves. They persevered. Fortunately, they had nerve, friends, or money—they succeeded. But how many highly-talented, worthy men and women, having neither of these essentials, make a desperate effort—are completely crushed forever by a harsh, uncompromising criticism. Oh! that reporters would remember some of their own struggles! that critics would bear in mind that it is far easier to judge than to do, and while they condemn, be just, fair, give praise where and whenever they can. As to the above-mentioned entertainment, I give my opinion, as one who understands these trials. The *Tribune* is wrong; there was ability in the embryo—nevertheless it was. "The girl is not a character, but a bundle of feelings." If the objection here is "feelings," why not tell them to become strong-minded? Once embarked on the rough sea of life, with the *Tribune* at their backs, they will soon overcome their "feelings." Mrs. Olymer Dietz was a "very pretty ideal of muslin woe." So perfect was the ideal that one ceased to think of the beauty and the muslin to see and hear only the true woman. Miss Linda Dietz has sufficient talent and courage to keep on and succeed. Mr. Nelson deserves applause for his mastery of the English language and timidity. How could he help being somewhat like Fechter, his countryman. Mr. Latour was rather too tragic. White, as soldier—good. In fact, I think the whole affair was a decided success, and would say to my sisters, keep on, nothing undaunted. But a short time, and the *Tribune* will be as just in its praises, as it has now been harsh in its criticism.

With apologies for such a long letter, yours,
ONE OF THE PROFESSION.

WE call attention to the advertisement of ALTMAN BROS., SIXTH AVENUE, between 20th and 21st streets, where may be found a large variety of woman's wear, and we are informed at as cheap rates as can be found elsewhere, and many articles much cheaper. Give them a call and see for yourself, dear reader.

FACTS FOR THE LADIES.—Mrs. Bartlett, of Black River Falls, Wis., has made with one Wheeler & Wilson needle six hundred pairs of heavy canvas pants, worn by loggers, earning within two years upward of six hundred dollars, beside doing the work for her own and other families.

LITERARY.

OLD AND NEW. No. 5. May. Boston: H. O. Houghton & Co. New York: Hurd & Houghton.

It is the largest, perhaps ablest, monthly magazine published, but will the editors and proprietors permit, in a friendly spirit, the question, if it does not lean decidedly to the Old? In April, Rev. Dr. Bellows was talking of woman's endeavor after the ballot as "a turning heaven and earth to establish her right to stand at man's side at the polls." And again, while admitting that "she has the logical argument very much on her side," he says: "Men, in their inmost souls, feel more than women can the change which must come over the world when the publicity they know and feel in their own lot, comes to turn the whole race out of doors. They themselves live now in the reverence, admiration and love they feel for the delicate, the private, the domestic nature of woman. They foresee the abrine where they worship profaned; they feel the bosoms where they are warmed, growing hard and cold. * * * The fruits of the tree of knowledge of good and evil are fair to the woman's eye, as of old, and the tempter is no less a serpent. * * * It is only some divine interpolation that can arrest the mad determination which does not mind ruining Man in rashly protesting against the fiat which made humanity male and female."

And much more of the same sort. This was in the April number. April should be the only month for writing thus, and only the first day of the month, at that. Sentiments such as those are of the Old truly, the very old. They are worthy the seraglio. If men only live in women after the manner here expressed, as well as implied, and it is but too true, let them die. If woman's bosom is soft and warm only for man's dalliance and "indulgence after his public career," at Washington, in Albany, in the Custom House, or Court-room, she surely was created for meaner purposes than the worms, for they have some right to an existence, each of his own. But because "humanity was made male and female," therefore female is a cipher without importance or signification of her own, and must wait a mile prefix to subdue, appropriate and enjoy her charms!

And we look in vain for anything on the side of the New to redeem this Old, in the number for May. April entered under the crescent; May should at least have appeared displaying the cross. Dr. Bellows champions the Musulman. Who shall speak for the faith that knows "neither male nor female?"

THE NATION: *The Foundations of Civil Order and Political Life in the United States.* By E. Mulford. New York: Hurd and Houghton. Boston: Riverside Press.

Here is a work of no ordinary character, in 418 octavo pages, and presented in the best mercantile style of the publishers; the price three dollars and fifty cents. A critic entitled to some credit says of it: "It is likely to receive a good deal of attention at the hands of students in political science and history, and indeed of all who are dissatisfied with the prevailing conceptions and statements of American nationality." * * * "Mr. Mulford goes deeper than documents in his statement of national life, since he seeks to ascertain and define the being of the nation in its unity and continuity."

All this is true, and one lesson from John Stuart Mill would aid him wonderfully in his very valuable work. And how so much could be done, and so well done, and one-half the body politic be utterly unrecognized, wholly, totally, absolutely ignored, is almost beyond human comprehension. But whether Mr. Mulford knew it, meant it, or not, when penning his masterly treatise, woman is there to all intents, constructions and purposes whatsoever. Just as in the Federal Constitution, the word *slave* nowhere appeared, and yet was there by all the ruling of the courts; the legislation of Congress and the usages of the nation from its beginning, so woman is omnipresent in Mr. Mulford. And with one recognition of her at the outset, *in form*, so as to define citizen, people, person, elector, the nation, the government, as including both men and women, his work would take rank with the very highest of its kind the human mind has ever produced. As it is, it is worthy the attention and study of every man and woman who does now or expects hereafter to take public part in the affairs of government. And when woman is a voter, it will, without any change, be worth even more than it is now, because then the words just specified will, per force, take on the meaning they should have borne in the first place.

THE RIVERSIDE MAGAZINE for young people. New York: Hurd & Houghton; Riverside Press, Cambridge, Mass. \$2.50 a year, in advance. 3 copies, \$6.50; 6

copies, \$10. And the latter is the way to subscribe; neighborhoods, villages, schools, and all kinds of joint action are good, and then the magazine is as cheap as it is attractive and useful to young people.

ATLANTIC MONTHLY. Devoted to Literature, Science, Art and Politics. Boston: Fields, Osgood & Co. New York: 713 Broadway. \$4 a year.

The contributors to the May number are Bayard Taylor, T. B. Aldrich, Charles Dawson Shanley, William Morris, J. W. De Forest, J. T. Trowbridge, Thomas W. Parsons, Richard West, Henry James, T. W. Higginson, C. P. Cranch, W. D. Howells, George Eliot, Mrs. E. Lynn Livingston, Mrs. J. M. Church and Mrs. Celia Thaxter.

It may be a humiliating confession, or unwelcome declaration to make, but most of the monthlies are becoming, have become, not only deplorably conservative, but inexcusably dull. They don't average, the whole of them together, one good, ringing, rousing article a month. Indeed, it is long since any of them that come to this office have furnished one.

IN SPAIN AND A VISIT TO PORTUGAL. By Hans Christian Anderson. New York: Hurd & Houghton. Boston: Riverside Press.

A handsome volume of nearly 300 pages, price \$1.75. Next to a visit to Spain this book should be read. The author's name is full guarantee for its interest, entertainment and instruction. It certainly is not too much to say that no book of its size was ever written upon the countries treated to compare with it in value. "Interesting as a novel" is a common expression. It was never better applied than to this book of Travels by Hans Christian Anderson.

Financial Department.

(Under this head, correspondents are responsible for their own sentiments, and not THE REVOLUTION.)

MONEY.

"MONEY is a commodity," says Dr. Francis Leiber, the well-known Free Trade doctrinaire. So, a hair-spring is steel, but worth several thousand times more for use in a watch than as steel. The rails of a railroad are commodities, but a very small part of their value when in use consists of their worth as commodities.

"A man is an animal," is as good a definition of man, as it is of money to call it a commodity. As well say, it is a thing. All things produced and used by man are commodities. Paper money is as truly a commodity as specie money, though not worth so much per pound. A warehouse receipt for 10,000 bushels of wheat is a commodity and worth as such, if written on paper, the fraction of a mill; yet it will exchange for as much gold and is worth as much in its representative capacity as the 10,000 bushels of wheat, and in fact under some circumstances more. For instance, more than the wheat would be worth to one who was obliged to remove it and had no place at hand in which to put it. The title to any kind of property, if in writing, is a commodity to the extent of the value of the material on which it may be written, but its principal value is wholly functional or representative. The less the value of the material of which "certificates of value" or titles to property are made, the better, provided they answer the purpose. Money, properly is a certificate of value, made to facilitate and measure the exchange of products or labor. Its true function is to determine and express the amount of labor to be given by one, and received by another, either in the form of labor itself or in some of its products. A works two hours for B, who writes a receipt acknowledging to have had two hours of A's labor and agreeing to work for A in return two hours, or to give in lieu thereof the product of two hours' labor in wheat, corn or other convenient article, on demand.

This document would constitute a true, equitable money, and if all persons wishing to exchange labor or goods should issue such "certificates" to the extent to which their neighbors might be willing to accept them, and they desire to give them, we should have at once a really free trade and a free banking system. A very different thing from the spurious free trade and free banking we commonly see advocated, which means freedom to the capitalist and middle-man to get possession of the product of one man's labor at less than its fair value that he may exchange it so as to get another man's labor at less than its fair value, and in the process receive an enormously disproportionate payment for his own intervention.

To return to money; as man is pre-eminently and essentially a social being, it is desirable to unite and harmonize, and not isolate or disintegrate his interests.

Isolation, though at first sight it appears to be simplification, is really complication. There is no antagonism between individuality and organization. In fact it is only by a harmonic order that you can protect and develop the individual. Society is for the individual, it is the condition of his life. He can no more exist without it than a fish out of water. It is best, therefore, that society, in its initiary capacity, shall provide the money used by individuals. As banking is now done under the most favorable circumstances, the bank-note "constructively" represents merchandize and uses gold or silver as its unit or standard of value. It should actually, and not constructively, represent products or labor already performed, and its unit should not be any one article always liable to fluctuations, but should be an hour, or other definite term of labor which is invariable, though its products are not. For example, it costs me an hour's labor to produce a given article to-day; to-morrow, I can, by the aid of some improved machinery or some discovery, produce the same in half an hour. I am not entitled thereby to exchange that article for another which still costs an hour's labor.

Labor for labor is the law of equity. An hour's labor is always a true equivalent for an hour's labor, and all we want for equity is a certificate from the proper social functionary that we have performed an hour's labor for the society he represents, or that we have deposited with him the useful product of an hour's labor.

F. S. C.

COST OF RESUMPTION.

DEAR REVOLUTION: A correspondent asks in a late issue (No. 117) how resumption of specie payments will benefit the western farmers or producers, and I shall be glad if you will permit me to reply, and attempt to show your readers what folly we have been guilty of in suspending specie payments originally, and then attempting to return, without, in each case, making express provision for the inviolability of contracts made by the existing standard.

Prior to the passage of the unconstitutional legal tender act, in February, 1863, all our money contracts were made in dollars, which bore a well known and considerably uniform relation to prices throughout the whole world so far as reached by commerce, because, when mature, all these are payable in that which would purchase a bill of exchange or draft on London, and that would pay and purchase everywhere like gold, and with more safety and less expense.

We did not carry on our business by the use

of gold and silver as currency, though we recognized these as our measures; because, from time immemorial, and without legislation, they have had great value for use, and also cost an amount of labor in their production, which could be determined at least approximately as compared with other things.

There were, when we abandoned specie and substituted valueless paper as our standard, some thousands of millions of dollars outstanding, on contracts made prior to that date, and which, when due, should have been paid, not in gold, but in paper which would purchase and pay as gold would. In other words, in paper or currency which was the representative of and title to commodities, or the products of labor at specie prices, and not in paper about which there was so much doubt, that prices were in many cases doubled, and creditors swindled to that extent out of their just rights.

The effect of the legal tender act was, as the writer of this and many others predicted, to inflate prices, and thus add unduly to the wealth or means of the debtors, at the cost of the creditors; and we may safely assume that nine-tenths of all the extravagance and demoralization with which we have been cursed have come from this cause.

Those who have made money, or acquired wealth suddenly, have been tempted beyond their strength, and those who had previously lived on the same social plane in striving to keep up in the race, have forfeited their trusts and would have filled our prisons, but for the general laxity which has led us not only to wink at wrong doing, but rather give it our countenance, if successful.

I repeat that the authors of the legal tender act, are fairly responsible for the present demoralization, and sooner or later all who choose to investigate will find that nothing could have been done to work us more mischief, though the consequences of resumption, if the present policy is persisted in by the person who unfortunately has been placed in charge of our finances, will be apparently more disastrous to business men, because when we take one-half from the creditor we still leave half, while, if we add one-half to the obligations of the debtor we shall ruin him, that sum being more than his margin, or the amount he held in his own right.

The addition already made to the money value of the legal tender, above the average for the eight years ending with 1869, is over twenty-five per cent., and if the present policy is kept up, and our paper raised to par with gold, it will be over forty-two per cent., and that amount, or per centage will be added to all mortgages, leases, loans, and debts of every description contracted after the month of May, 1862, and prior to July, 1869.

Your correspondent, and all others who have any knowledge of business, can readily see that resumption, according to the present plan, although it may gratify the ambition of one man, and promote the interest of many who are creditors, but do not owe, will bring bankruptcy to millions of our most useful men, and also to many women. This is not what we desire, and in a future article I will show what that should be.

JUSTICE.

April 2, 1870.

You cannot do a better thing for your wife on a washing day than provide her a Doty Washer and a Universal Wringer. It will keep aches from her back and arms, wrinkles from her forehead and roughness from her hands. It will do the work of a hired woman and save your

linen from being scrubbed out and her temper from being chafed out.—New York Weekly Tribune, March 22d, 1870.

FOR MOLE PATCHES, FRECKLES AND TAN.—
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From 23d st.	From Chamber-st.	
6:45 a.m.	6:45 a.m.	For Paterson.
7:45 a.m.	8:00 a.m.	Express Mail, for Buffalo, Dunkirk, Cleveland and the West; also connects for Newburg, Warwick, Montgomery, Unionville and Honesdale. Sleeping coaches attached from Susquehanna to Buffalo.
8:15 a.m.	8:30 a.m.	Way Train, daily for Grey-court and intermediate stations west of Passaic Bridge; connects at Goshen for Pine Island, Montgomery and Guilford.
8:15 a.m.	8:30 a.m.	Special Sunday Train for Middletown and intermediate stations.
8:45 a.m.	9:00 a.m.	For Hackensack and Hillsdale; also for Piermont and Monsey.
9:45 a.m.	10:00 a.m.	Day Express for Rochester, Buffalo, Dunkirk, Cleveland, Cincinnati, and the West and South.
		Superb Drawing Room Coaches accompany this train from New York to Buffalo. Sleeping Coaches are attached at Hornellsville, running through to Cleveland and Galion for the accommodation of Western and Southern travelers respectively.
10:15 a.m.	10:15 a.m.	For Paterson.
11:15 a.m.	11:30 a.m.	For Port Jervis and way, daily; connects at Middletown for Unionville.
11:45 a.m.	12:00 m.	For Paterson; also for Hackensack and Hillsdale.
12:45 p.m.	1:00 p.m.	For Piermont and Monsey.
1:45 p.m.	1:45 p.m.	For Paterson, daily.
2:15 p.m.	2:15 p.m.	For Hackensack.
3:15 p.m.	3:30 p.m.	Newburg Express, stopping only at Paterson and stations north of Junction, to Newburg.
3:15 p.m.	3:30 p.m.	Middletown Way. Also for Piermont.
3:45 p.m.	4:00 p.m.	For Paterson; also for Hackensack and Hillsdale.
4:15 p.m.	4:15 p.m.	For Piermont and Monsey.
4:15 p.m.	4:30 p.m.	Orange County Express, stopping only at Turner's stations west of Turner's (except Oxford) to Port Jervis. Connects for Newburg, Warwick, Montgomery, Guilford, Pine Island and Unionville.
4:45 p.m.	5:00 p.m.	Suffern Accommodation, stopping only at Paterson and stations west of Paterson. Also for Piermont and Monsey.
5:15 p.m.	5:15 p.m.	For Paterson and Hackensack.
5:15 p.m.	5:30 p.m.	Night Express, for Buffalo, Dunkirk, Cleveland, Cincinnati and the West and South.
5:45 p.m.	6:00 p.m.	Sleeping coaches run through from New York to Buffalo.
6:45 p.m.	7:00 p.m.	Way Train, for Suffern and intermediate stations. Also for Hackensack and Hillsdale.
6:45 p.m.	7:00 p.m.	Night Express, daily, for all points West and South. Sleeping Coaches accompany this train to Rochester, Buffalo, Cleveland and Cincinnati without change.
6:15 p.m.	6:30 p.m.	For Piermont.
6:45 p.m.	6:45 p.m.	For Paterson and Hackensack and intermediate stations.
7:15 p.m.	7:30 p.m.	Emigrant Train, daily, for the West.
11:00 p.m.	11:30 p.m.	Theatre Train, daily, for Suffern and intermediate stations.
12:00 mid.	12:00 mid.	Saturdays only, Theatre train, for Piermont.

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